
THE · KING · AND HIS · KINGDOM

ROBERT · WELLS · VEACH



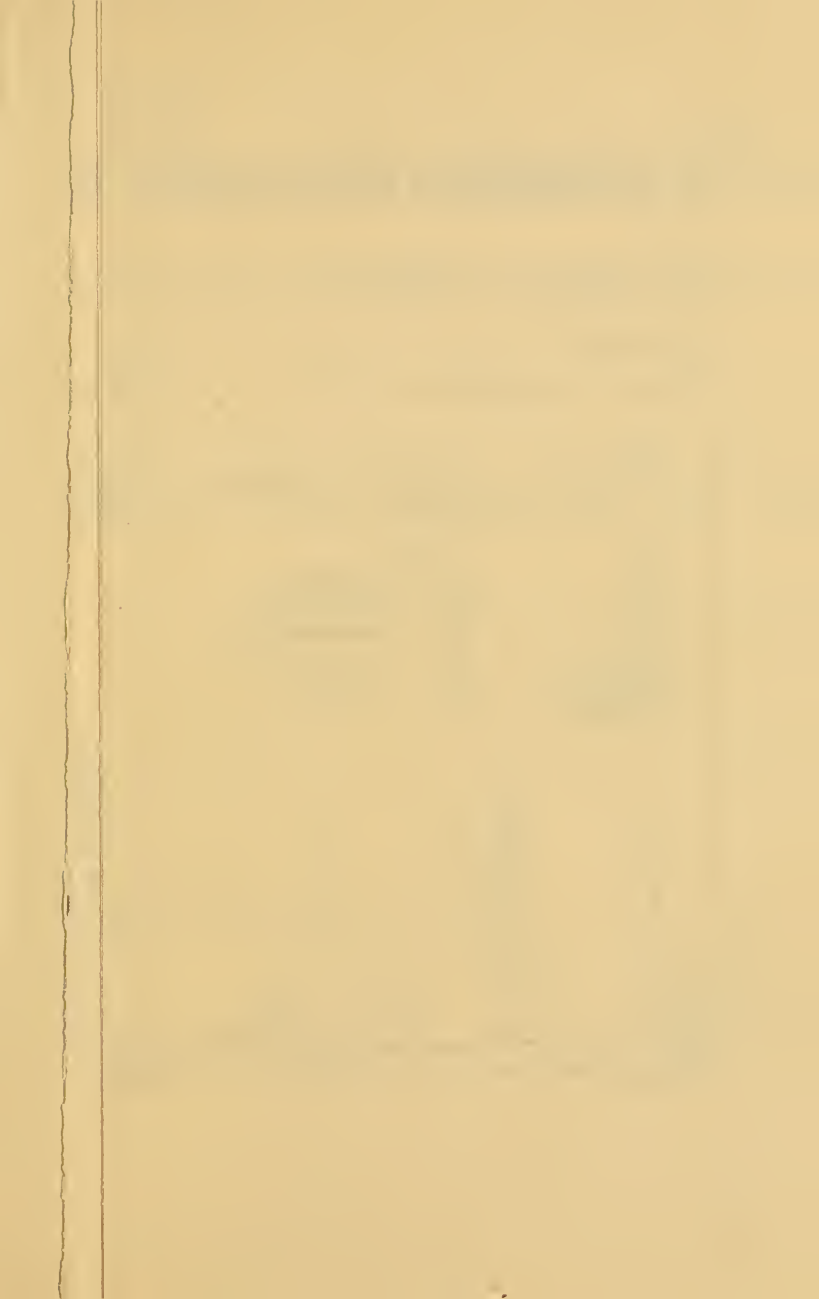
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THE KING AND HIS KINGDOM



YR. OF SPECIAL PREPARATION.

III YR. OF EXTERNAL DEVELOPMENT AND

PLACE -

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JORDAN RIVER WILDERNESS

CANA

CAPERNAUM.

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DIVISION I

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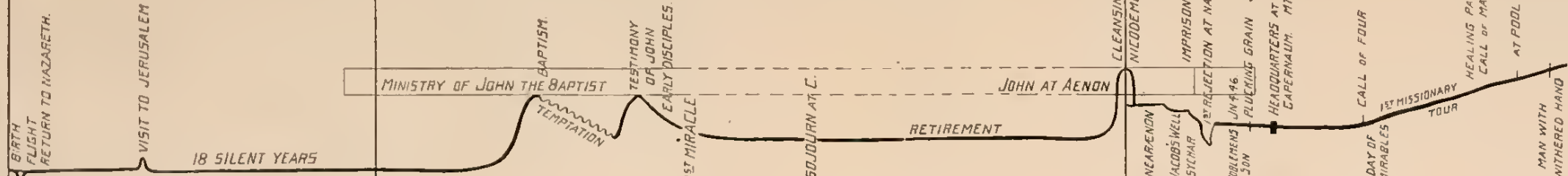
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KEY.

3° MT.
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LN.
JND-BETHANY
JR JERUSALEM
PR PEREA
5 SAMARIAFEASTS.
PASS. = PASSOVER
PENT. = PENTECOST.
TAB. = TABERNACLES.
DED. = DEDICATION.
PR. = PURIM.

APRIL MAY JUNE JULY AUGUST SEPT. OCT. NOV. DEC. JAN. FEB. MARCH APRIL MAY JUNE JULY AUG. SEPT. OCT.

THIS CHART IS OFFERED AS THE BEST ARRANGEMENT FOR THE CONSTRUCTIVE
STUDY OF CHRIST'S LIFE. FOR SPECIAL STUDY OF THE CHRONOLOGY IT
WILL FURNISH A GOOD BASIS FOR CRITICISM.THE RISE AND FALL OF THE LONG LIFE LINE AIMS TO SHOW THE EFFECT OF
EACH EVENT ON THE MINISTRY AS A WHOLE. ALL DATES ARE APPROXIMATE

STUDY III

STUDY IV

STUDY V

STUDY VI

STUDY VII

ST. V

STUDY XVI. STUDY XVII.

STUDY XVII	XIX	STUDY XX
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XXI - XXIII REVIEW

CALVARY



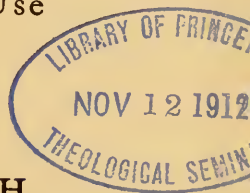
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The King and His Kingdom

Constructive Studies in
The Life of Christ for
Classes and Private Use

BY
ROBERT WELLS VEACH



*He who would have the real passion for the kingdom must
first have the real passion for the King.*



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“That I May Know Him”

“I claim the right of knowing whom I serve.”

—*Oliver Wendell Holmes (on Manhood)*.

“In the midst of you standeth One whom ye know not.”

—*John the Baptist (John 1 : 26)*.

“Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, that I may know Him and the power of His resurrection, and the fellowship of His suffering.”

—*St. Paul (Phil. 3 : 8-16)*.

“The heroism, the nobility, the pure and stainless enthusiasm at the root of his life come, beyond question, from Christ. There must therefore be a Christ; and it is worth while to have such a helper and redeemer as He here reveals Himself in this wonderful disciple.”

—*Henry M. Stanley (on David Livingstone)*.

A FOREWORD

THE STUDIES

THESE studies are the result of considerable experience with a young men's Bible class in Westminster College, together with seven years of practical teaching, of tired and busy men and women, in the Young Men's and Young Women's Christian Associations of Rochester, New York.

As at present outlined, together with the Chart, they have been tested by the author before a large class of college students at the Young Women's Conference at Cascade, Colorado, in 1907, and by Miss Moxcey and Miss Erhardt before classes in the Associations of Detroit and Rochester. We cannot too much emphasize the great value of the Chart. Each lesson aims to be simple, practical and constructive. Any one can master them who will devote but twenty minutes a day to prayerful study.

If a larger course is desired, the material in lessons 6, 9, 15, 21 and 22 can easily be divided. If a shorter course is imperative, lessons 1 and 2, 4 and 5, 24 and 25, can be combined, lesson 14 omitted, and lessons 8 and 11 made introductory to the lessons that follow. This arrangement provides for a course of 32, 26, or 20 lessons. If possible more than the allotted time should be given to the study of Passion Week.

A complete system of Bible references will be found on the Chart.

“THAT I MAY KNOW HIM”

They are put forth out of a growing passion to help

The King and His Kingdom

young men and women with limited time to know Jesus as His disciples knew Him. To them, He was real and vital, "the strong Son of God."

As they ever went out to battle for His Kingdom, they did but live again that life: its friendships and its enemies; its crowding throngs; its utter loneliness; its hours of rest and days of unremitting toil; its fierce invective and its tender wooing; its tragic passion and its one eternal triumph.

Deeply they felt within them the thrill and the throb of His titanic struggle for the Kingdom of God and its righteousness against the crass materialism, the blind and unbelieving ecclesiasticism of His age and the selfish lust of human hearts.

O it was all so real to them! No wonder they loved Him with a passion, passing wonderful! They were glad they had followed Him through doubt and death to a faith that knew no dimming.

We too can so know Him if we will. This then is the key thought running throughout all our studies: "That I may know Him," the King and His Kingdom.

THE KING

The word King is used in a free sense as interchangeable with all other titles of Jesus. It is selected as a key word to aid in mastering the outline and also to connote the ideas of the Messiahship of Jesus, the Kingdom of God, and the arisen Christ as personal Lord and Master.

THE KINGDOM

"There is recognized in all Scripture a natural and universal kingdom or dominion of God, embracing all objects, persons and events, all doings of individuals and na-

A Foreword

tions which is the basis on which a moral and spiritual kingdom is built. Nothing is plainer than that, in His own way, Jesus is not simply the Founder of this kingdom, but it is His kingdom as well as the Father's and He is Lord and King over it. But the connection is more intimate than even this; Jesus is not only the Founder and Lord of the new kingdom but is Himself the vital germ of it—the living embodiment and representative of its principles. It is through faith in Him, surrender to Him, keeping His commandments, which is synonymous with doing the will of the Father, through union with Him as the branches and the vine, that the kingdom is constituted.”—*Prof. James Orr, in Hastings' Bible Dictionary. Vol. 4, page 844 ff.*

“What is the essential meaning of the Kingdom of God? Is it not the asserted and realized sovereignty of God, divine influence and divine power felt as energizing in the souls of men? But what again is that but the apostolic doctrine of the Holy Spirit? And if we further ask at what point in history did a new access of this divine power and energy enter into the world, shall we not say from the day of Pentecost onwards? We still pray Thy Kingdom Come. There has been and still is a real coming; and yet in its plenitude it is still far off.”—*Prof. Wm. Sanday, Life of Christ, in Recent Research, p. 115.*

SOME SUGGESTIONS

I have often been asked: “What do you recommend for private devotional study? All these outlines are for class room use.” The Bible is better than anything that was ever said about it. The best way to study devotionally is to study devotedly and constructively; the incense of

The King and His Kingdom

true devotion must ever arise from the sacrifice that is laid upon the altar.

For general use I would make the following suggestions :
Do the work of each day in its day. Read at least the assigned Scripture.

Remember the Bible is its own best teacher. Let it interpret itself.

Keep a note-book. Record thoughts and difficult questions.

Do not be afraid of your doubts. Give the Bible a fair chance.

Cultivate a reverent imagination. The study of the Bible demands it.

Begin with prayer, continue in the spirit of prayer and end with prayer.

Remember that "Increasing knowledge of Jesus requires increasing imitation of Jesus."—*Speer*.

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STUDY I

THE PORTRAIT OF THE KING: OUR GOSPEL RECORDS

(The first two lessons are to be read carefully.)

First Day. *The Oral Record.*

To-day we write down everything, not so in the days of Jesus. "Commit nothing to writing" was the maxim of the Rabbi. By constant repetition they never forgot. Josephus, a Jewish historian, says, "From our youth we learn the laws and have them, as it were, engraved on our hearts." The early Christian disciples were taught in the same way (2 Tim. 3 : 14-17).

The disciple who forgot or took away or dared to add anything was guilty of grave sin (Rev. 22 : 18, 19).

A Master with a new message, the apostles, aided by the Holy Spirit (John 14 : 26), gathered the sayings of Jesus together and grouping them around the main incidents in His life, formed a trustworthy oral record. Long afterwards, John testified to its truthfulness (John 21 : 24, 25).

This they guarded from error of any kind (1 Tim. 6 : 20).

Second Day. *The Written Record.* (Read Luke 1 : 1-4.)

O the rapturous story ! How they loved it ! Persecution only fed their passion. Far and wide they spread the good news. Soon it passed beyond the reach of trained disciples.

Study I

The King and His Kingdom

1. This is the first reason for a written Gospel: that the world, for all time, might have a true record of the life of Jesus Christ.

Theophilus was probably some official seeking trustworthy information. What is the value of the words, "eye-witnesses," "ministers," and "accurately" in verses 2 and 3?

2. But there was a deeper reason for writing the story of Jesus. If only men could know Him as they knew Him, they, too, would believe on their Lord. (John 20: 31.)

Third Day. *Matthew—The Jewish Gospel.*

Matthew, a tax collector, a publican, and an apostle of Jesus. Of his later work we know little.

1. Two stars shine in his crown.

(1) He made a feast in honour of his new-found Lord (Luke 5: 27-30).

(2) He wrote his Gospel that he might convince his nation.

2. Originally written in Hebrew about the year 50 A. D., it contained mostly the sayings of Jesus, topically arranged and was known as the "logia" or sayings.

The historian Eusebius who lived in Cæsarea about 325 A. D. quotes largely in Book 3, chapter 39, from Papaïas, bishop of Hierapolis, who lived about 100 to 140 A. D. He says, "Matthew wrote the oracles in the Hebrew language and everybody interpreted them as he was able."

3. It was translated into Greek about the year 70 A. D., and was probably built into the chronological order of Mark's Gospel. Matthew gives many reasons why the Jews should believe in Jesus.

- (1) He is the blood of David and Abraham. Chapter 1—ff.
- (2) He was the fulfillment of prophecy (Matt. 1 : 23; 11 : 6, 15, 17, 18, 23, and many others).
- (3) He came to establish the Messianic Kingdom (Matt. 4 : 17-23). The phrase "Kingdom of Heaven" is used thirty-two times. The "Kingdom of God," four times.
- (4) He came to fulfill the law (Matt. 5 : 17, 18, and 23 : 1-3).
- (5) He was born their King (Matt. 2 : 2). Entered Jerusalem as their long-promised King (21 : 24, 25), and died claiming to be their King (27 : 11, 29, 37, 42).

"Of course, Christ's sayings contained a wider and freer spirit, but the Jewish Christian Church may well have failed to see the ultimate goal."—*Allen, International Critical Commentary.*

Plan of the Gospel.

- Chaps. 1-2. Genealogy and birth of the King.
- " 3-4. Special preparation of the King for His Kingdom.
- " 5-15. The nature of the Kingdom is set forth, the apostles selected and Galilee prepared for the coming of the Kingdom.
- " 16-20. The real nature and purpose of the King is revealed.
- " 21-28. Jesus offers Himself to His own people as their King and is rejected. He tells them that they have lost their supreme opportunity. The Kingdom has moved out to

Study I

The King and His Kingdom

embrace the Gentiles. It is too late. They are the foolish virgins. The result is the cross, and the logical conclusion of the Gospel is, "Go ye, therefore, and teach all nations" (Matt. 28 : 19, 20).

Fourth Day. *Mark—The Roman Gospel.*

John Mark, cousin of Barnabas (Gal. 4 : 10), close friend of Peter (1 Peter 5 : 13), and early disciple of Jesus (Acts 12 : 12, 25). Weak at first (Acts 15 : 37-41) he became a very useful worker (2 Tim. 4 : 11). He laboured at times both with Paul and with Peter. His Gospel is supposed to represent Peter's portrait of our Lord.

Eusebius again quotes Papaïas (Book 3, chapter 39), as saying, "Mark became interpreter of Peter, wrote down accurately, though not in order, whatsoever of the things said or done by Christ. Mark committed no error while he thus wrote some things as he remembered them. For he was careful of one thing, not to omit any of the things which he had heard and not to state any of them falsely." "Tradition is consistent in regard to this dependence of Mark on Peter. Moreover, it bears evident marks of the eye of witness in its vividness" (*Gould in International Critical Commentary*). This is strong evidence for a trustworthy Gospel. Mark wrote his Gospel in Greek and very probably from Rome, just before or after the final destruction of Jerusalem in 70 A. D.

The Roman loved power. Mark portrays Jesus as the kingly Son of God with power. Read Mark 1 : 1, 14-34 ; 8 : 27-38 ; 14 : 60-62 ; 16 : 15-20. With a few exceptions the general structure is similar to that of Matthew. Short, vivid, full of action. There is no introduction, no long discourses, and only four parables.

Eighteen miracles set forth the power of Jesus, but it is a power that turns from public applause and purple robes and lays itself down in behalf of others. The instrument of Christ's torture is made to transcend, in glory, the sceptre of Cæsar! "Claiming to be the divinely appointed King of men, as such, He demands obedience and finds greatness in service. His own road to Kingship is repudiation and death. This absolute effacement is, moreover, the principle of the Kingdom and required of all its members."—*Gould, International Critical Commentary.*

Fifth Day. *Luke—The Universal Gospel.*

Luke, author of the Acts, is also author of the third Gospel.

"This position is so generally admitted by critics of all schools that it need not be discussed. It is also becoming more generally admitted that the old view of the purpose of the Gospel and Acts is not far off the truth. It was Luke's intention to write history and not apologetical treatise. To show all Christians on how firm a basis of fact their belief is founded" (*Plummer, International Critical Commentary, Section 5*). Very recently, Harnack, the great German scholar, has affirmed the Lucan authorship of the Acts and the third Gospel, attested their genuineness and assigned the date of composition of the latter to somewhere between 73 and 90 A. D. (*Lucas, Der Artz*).

Plan of the Gospel.

Chaps. 1-2. The infancy and early life.

" 3-9:17. The year of special preparation and the year of external development in Galilee.

Study I The King and His Kingdom

Chaps. 9 : 18-23. The year of internal development and growing hostility with its tragic end.

“ 24. The fact and evidences of the resurrection.

Luke alone records the Ascension :

The first division corresponds closely to Matthew in thought but differs in material used. Determine the differences by consulting the Chart. The second division corresponds closely in plan and material to Matthew and Mark. The third records the long journey to Jerusalem and from 9 : 51 on, contains material entirely peculiar to Luke. Its main thought and atmosphere is here the same as the fourth Gospel. Consult the Chart on these points.

Some characteristics of Luke's Gospel :

1. We cannot but feel that Luke was a man of scholarship and culture. As a Greek he had the Greek ideal of a perfect man and so presents Christ to us. (Read Luke 2 : 40-52.)

2. He loved the art forms of his nation. He alone records those rich hymns of the Church : The Magnificat, or Song of Mary (1 : 46-55) ; the Benedictus, or Song of Zacharias (1 : 68-79) ; the Gloria in Excelsis, or Song of the Angels (2 : 14) ; the Nunc Demittis, or Song of Simeon (2 : 28-32). His is the most beautifully written of all the Gospels. It is full of exquisite word pictures and simple stories, charmingly told.

3. A physician (Col. 4 : 14), he knew the diseases, the sorrows, the sin and the heart hunger of the people. Jesus was the Great Physician.

4. Under the influence of Paul, he could know only the universal Christ. His is the universal Gospel.

Some marks of its universality:

- (1) His use of prophecy. (Read 2 : 29-32 ; 3 : 6 ; 4 : 18, 26, 27.)
- (2) Social outcasts were sought out and loved. The parables of the Good Samaritan, the Prodigal Son, the Great Supper, the Pharisee and the Publican ; the conversion of Zacchæus and the Penitent Thief are all peculiar to Luke—are given a prominent place. Jew and Gentile look down on them.
- (3) Luke exalts women. Elizabeth, the Virgin Mary, the prophetess Anna, the nameless sinner in the house of Simon, the visit to Mary and Martha, and other instances.
- (4) The genealogy unlike that of Matthew goes back to God the parent of the whole human race.

5. More than any other Luke emphasizes the place of prayer in the life of his Master. He alone records eight special instances in which Jesus prayed. Luke 11 : 1-13, and the parable of the Pharisee and the Publican are peculiar to Luke.

Will you now read Luke 9 : 18-20 and make this your prayer. O that I may know Him as Luke knew Him—the ideal man, the friend of sinners, the exalter of womanhood, the man of prayer, the Christ of God.

Sixth Day. *John—The Gospel of Faith and Love.*
(Read John 1 : 1-18.)

Some people have doubted that the Apostle John ever wrote this beautiful Gospel, but there is abundant proof that none but he could have written it. Irenæus, writing about 180 A. D., says, "John, the disciple of the Lord

who also leaned upon His breast, himself also published the Gospel while dwelling at Ephesus."

Dr. Drummond says, after searching examination, "Justin Martyr regarded the fourth Gospel as one of the historical Memoirs of Christ and very probably believed in its Johannine authorship." Harnack says, "One must leave open a very certain probability, that the designation of the fourth Gospel as the work of the Apostle was to be found already in 155-160 A. D., namely on the part of Justin." A good popular discussion of this question can be found in the introduction to the Messages of Jesus by Professor Riggs, of Auburn, from which the above is taken. He says in his conclusion: "It is therefore to John the Apostle we turn, as giving the best answer to the question of authorship. It gives us an historical setting which is unquestionably trustworthy." It was written about 90 A. D.

Some characteristics of John's Gospel:

1. It records mostly the ministry in and about Jerusalem. His discourses are largely with individuals or with theologians in the temple, hence their direct, personal and spiritual nature. They all bear the marks of an eye-witness.

2. Every page breathes the tenderness of a mature and mellow life. John alone records the talk with Nicodemus, with the woman at the well, the raising of Lazarus, the discourses on the Bread of Life, the Light of the World, the Good Shepherd and those farewell talks with His disciples in the upper room that have given his Gospel a lasting place in the affections of all Christians.

3. His faith in and love for Jesus as the Incarnate Son of God (1: 1), the life and light of men (1: 4), and full

The Portrait of the King

Study I

of grace and truth (1 : 14), is absolute. Faith and love like cords of silver and gold are the warp and the woof of his Gospel. It is a splendid garment with here and there a thread broken by unbelief and one great rent of hatred. He wrote with a definite purpose (20 : 31).

Plan of the Gospel.

Chaps. 1-4. The beginning of faith.

“ 5-12. The growth of faith and unbelief.

“ 13-17. The result of faith—a deeper love and revelation of truth.

“ 18-19. The consequences of unbelief,—an intense hatred and complete spiritual blindness.

“ 20. The triumph of Christ and the justification of our faith in Him.

“ 21. Is a kind of after climax.

Seventh Day. *General Summary.* (Read Phil. 3 : 7-16.)

Review the general reading matter until the whole is vividly before you. We feel that each Gospel has a vital place in the whole. Their differences only emphasize their genuineness.

Dr. Edgar W. Work, in *The Fascination of the Book*, suggests that we have here a fourfold portrait of Jesus. Matthew, the profile picture, outlined against the background of Jewish history. Mark, the steel engraving, with sharp incisive lines but bold and strong. Luke, the half-tone, with softened lines and rich shadow effects. John, the life-sized portrait in oil, the most satisfactory of them all.

Then there is your portrait of your Lord : What is it ?

STUDY II

THE HOMELAND OF THE KING: SOME FACTS OF GEOGRAPHY AND HISTORY

(The first two lessons are to be read carefully.)

First Day. *Palestine—Its Physical Geography.*

Palestine is 140 miles long and from twenty to eighty wide. Area, about 8,000 square miles; population about 6,000,000. New Jersey, area 7,500 square miles; population 1,500,000. Does this explain Mark 1: 43-45; also 6: 31-34?

Physical aspects. Moving eastward from the Mediterranean Sea, one crosses the plains of Sharon and Philistia, enters the lowland hills and then climbs the steep mountain range, from 2,000 to 3,000 feet high, that runs from north to south. From here the descent is rugged and rapid to the valley of the Jordan. "No other part of our earth uncovered by water sinks to 300 feet below the level of the ocean; but here we have a rift which falls from the sea level to as deep as 1,292 feet below it." Here is the Jordan river 100 miles long, the Sea of Galilee thirteen miles long, widest breadth eight, and the Dead Sea fifty-three miles long and ten wide.

Temperature often 110°; growth in places rank and dense, filled with the wild boar and wolf. Upper slopes bare, and rising at times to high peaks from which one can see innumerable kingdoms (Mark 1: 12-13; Luke 4: 5).

Second Day. *The Home of the Boy Jesus.*

In southern Galilee, the triangular shaped plain of

Esdraelon breaks the mountain range and widens towards the Sea of Galilee. On the northern side are the Nazareth hills where Jesus lived and grew up. "Nazareth rests in a basin among the hills, but the moment you climb to the edge of this basin what a view you have! Esdraelon lies before you with its twenty battle-fields, the scenes of Barak's and of Gideon's victories, the scenes of Saul's and Josiah's defeats. There is Naboth's vineyard and the place of Jehu's revenge upon Jezebel; there Shunem and the house of Elisha; there Carmel and the place of Elijah's sacrifice. You see thirty miles in three directions, but equally full and rich was the present life on which the eye of the boy Jesus looked out. All the rumour of the Empire entered Palestine close to Nazareth, a vision of all the kingdoms of the world was as possible from this village as from the Mount of Temptation" (*George Adam Smith*). Recall the scenes of your own early childhood. Note their effect on your after life.

Descending from the Nazareth hills by the road past Cana, we enter upon a wilder, more broken country above the Sea of Galilee. These terraced moors of gray limestone, "Broken by dykes of basalt and strewn with lava and pumice stone, terminate in a line of cliffs some 300 feet above the lake."—*MacCoun*.

Here Jesus preached the Sermon on the Mount, fed the great multitude and spent whole nights in prayer. Now read Matt. 4: 25; 5: 1; Luke 6: 12. This is the home of the Christ. To Him it was the most sacred spot on earth—to us it will always be the Holy Land.

Third Day. *Palestine—Its Political Geography.*

1. Location. Located where Asia and Africa meet, a land of rich tribute and strong defense, the world empires

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have always fought for Palestine. The banners of the Canaanite, the Jew, the Babylonian, the Egyptian, the Persian, the Greek, the Roman, the Briton, the Franc, and the Turk, have floated from its mountain ramparts. Who knows its future? In Christ's time, the Romans were master, cruel and despotic. The people longed for a deliverer.

2. Provinces. Galilee, open, rustic and tolerant; Perea beyond Jordan, a land of shepherds; Samaria, a mongrel Jewish-Assyrian people, disliked by its neighbours; Judea, isolated, aristocratic and bigoted. Herod the Great ruled over all from 37-4 B. C. During later lifetime of Jesus, Samaria and Judea became a Roman province, Pontius Pilate, governor; Galilee and Perea a tetrarchy with Herod Antipas ruler (Luke 3: 1).

3. Cities. Jerusalem, the "Holy City," the seat of learning and religion; "built upon five mountains, averaging 2,500 feet above the sea, and encompassed on three sides by a deep gorge." Six miles from Bethlehem, sixteen from Jericho, seventy from Nazareth, and ten more from Capernaum. Within its walls the sacred temple; outside its gate the Cross of Calvary.

Capernaum, the centre of commerce, located on the Sea of Galilee, mixed with Greek influence, tolerant but worldly, full of sin and misery. Both were cities of strategic influence; both rejected Jesus, but for different reasons.

Fourth Day. *Palestine—Its Religious Sects.*

1. When Alexander the Great died, Palestine passed under the power of the Syrian. In 175 B. C. Antiochus Epiphanes sought to suppress the Jewish religion. He sacked Jerusalem, desecrated the Temple and sacrificed a

pig upon its sacred altar. Israel revolted under the Maccabees, regaining partial independence under John Hyrcanus, 136-105 B. C., who was High Priest and virtually king.

2. Two religious and political parties now appeared.

The Pharisees stood for the old Mosaic laws and customs, opposed foreign innovations and alliances, numbered about 6,000 and had great influence.

The Sadducees belonged to the aristocratic families, believed in innovations and foreign alliances, and kept the law when it suited them. The High Priest was a Sadducee in Christ's time.

The Pharisees were bigoted ecclesiastics, putting the letter of tradition above the spirit of the law. The Sadducees were rank rationalists, disbelieving in angels, the resurrection, etc. The Pharisees loved the Temple because it gave them power over the people; the Sadducees because it yielded them large revenues.—*See Stalker's Life of Christ, Chap. II.*

Under the Romans they degenerated into opposing factions seeking their own ends. How does this explain their fierce opposition to Jesus? (John 11 : 47-53). His to them? (Matt. 23 : 16-28).

Fifth Day. *The Fullness of Time.* (Read Mark 1 : 15 ; Gal. 4 : 4.)

1. Preparation of Israel.

General preparation : by revelation and prophecy (Heb. 1 : 1) ; by trial and discipline (Isa. 40 : 1-11).

Special preparation : lack of authority and spirituality in religious leaders (Matt. 7 : 28, 29) ; tyranny of Romans.

Two evidences of the latter : a godly remnant gathered daily in the Temple to pray for His speedy coming (Luke

2 : 35-38); a secret society called Zealots, more zealous than wise, organized to crown the Messiah when He should appear. What light does this throw on John 6 : 15 ?

2. Preparation of the world.

Spread of the idea of God by the Jewish captivity and Daniel in Babylon and by the general colonizing of Jews by Alexander the Great.

Spread of Greek language—a vehicle for the Gospel.

Spread of Roman power—political solidarity. A universal king, a world Saviour, the brotherhood of man, the Kingdom of God on earth: contrast these with the exclusive idea of the average Jew.

Spread of a great world hunger—a blind reaching out after God (Acts 17 : 22, 23). In Rome, Seneca, B. C., represented the highest life, but he was characterless and had no sense of a personal, moral God. In Greece, religion was lustful. Plato had long banished the pagan deities from thought. Vice reigned, philosophy was pessimistic. "The Great Pan is dead." "The world's sun had set and its night was hastening on."

In the fullness of time God sent forth His Son.

Sixth Day. *The Chronology of the Birth.*

When Jesus appeared, time was reckoned A. U. C. (ab urbe condita), from the founding of the city, Rome. In the sixth century Dionysius Exiguus, abbot of the monastery at Rome, induced the world to change its method and reckon all time from the Birth of Christ. What is the value of this as to the historical fact of Christianity? It was discovered centuries later, too late to correct the error, that he had made a slight mistake in fixing the exact date of our Lord's birth.

How shall we determine the exact date ?

Jesus was born just before the death of Herod, B. C. 4 (Matt. 2 : 1, 16, 19), and after the census was ordered B. C. 6 (Luke 2 : 2) ; hence between B. C. 6 and 4.

Jesus was baptized when thirty years old (Luke 3 : 23), in fifteenth year of Tiberius, A. D. 25 ; A. D. 25 less 30 gives us B. C. 5.

Herod was forty-six years building the Temple (John 2 : 20). He began in B. C. 20 ; B. C. 20 plus 46 gives us A. D. 26. Jesus was now thirty-one years old ; A. D. 26 less 31 gives us B. C. 5. Jesus was born the latter part of B. C. 5. It is the greatness of the event not the date that should impress us most.

Seventh Day. *The Chronology and Outline of the Life and Ministry, as Given in the Table of Contents.*

In determining the division of our Lord's life and ministry, two things have guided us : first, the dates given in the Gospel records ; second, the crucial events of His life.

We begin with His Baptism. John the Baptist appeared late in A. D. 25 (Luke 3 : 1). Jesus was baptized soon after. See Study V, First Day, also Chart. This is our first date for the public ministry. Jesus was now thirty years old (Luke 3 : 23) so we have our first period, from the Birth B. C. 5 to the Baptism shortly after Passover, A. D. 26, or the Birth and thirty years of quiet preparation.

The next date given (John 2 : 13) Jesus appears in Jerusalem and cleanses the Temple. The character of the events are such that we call this period the year of special preparation, from Passover A. D. 26 to Passover A. D. 27.

Our next date is John 6 : 4, the feeding of the 5,000, confirmed by Mark 6 : 39. As this was a most crucial event, we seize upon it as our next division, so we have our third period from the first public appearance in Jeru-

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salem, A. D. 27, to the feeding of the 5,000, Passover, A. D. 28. As this was a year of great activity, when multitudes thronged Jesus and the Kingdom was definitely organized, we call it the year of external development and great popularity.

From now on the life moves swiftly towards the Crucifixion, which occurred in Passover season, A. D. 29. This is our fourth period, from Passover 28 to Passover 29, a year of increasing opposition on the part of the authorities and internal development and self-revelation on the part of Jesus.

This makes the public ministry of Jesus cover a period of a little less than three years, and makes Him about thirty-three years old at the time of His death.

For purposes of better study we will consider the Passion Week and the forty days following the Resurrection as separate periods. This then gives us a sixfold division of the life, and around this we will group our studies. Memorize the chronological outline in the Table of Contents, and get well in mind the outline of the studies.

Now make a thorough study of the Chart until the outline is well in hand. It would be a splendid exercise at this point, to write a brief introduction to the Life of Christ (about 500 words), using the above lessons and other sources you may have at hand.

PART I

The Thirty Years of Quiet Preparation

STUDY III

THE ADVENT OF THE KING AND THIRTY YEARS OF QUIET PREPARATION

First Day. *The Annunciation.*

1. To Mary. Recorded only by Luke (1: 26-38). Note in your book four characteristics of Jesus given by the angel (vs. 32-33). Who is back of this wonderful event? Weigh v. 37 as a general proposition. Dwell on the faith of Mary. What alternative did she have?

2. To Joseph. Recorded only by Matthew (1: 18-25). Cf. the two accounts. Note two characteristics of Joseph in v. 19. Add to your list, one more characteristic of Jesus by the angel (v. 21). How is v. 22 characteristic of Matthew? Dwell upon the faith of Joseph. Faith in God meant faith in each other.

Second Day. *Mary's Visit to Elizabeth.* (Luke 1: 39-56.)

"Hill country" south of Bethlehem. Relatives of Mary. Song of Mary—"The Magnificat"—(Latin for magnify). Theme—v. 46. Praise and gratitude. The song falls into three divisions. (Vs. 47-50; 51-53; 54, 55.) What is the thought in each? For the Jewish

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origin and thought of this hymn cf. 1 Sam. 2: 1-10; Ps. 34: 2ff; Ps. 35: 9; Ps. 98: 1; Ps. 118: 15. Create the scene of the visit. Two women filled with the dawning sense of motherhood. Did your mother so behold the hand of God in your life? Are you realizing her hopes and God's plan?

Third Day. *The Birth.*

1. According to Matthew (1: 18-25). The simple fact is stated.

2. According to Luke (2: 1-7). Trace the journey on the map. Bethlehem—a country of grain fields and pasture lands; ancestral home of both parents, birthplace of our Lord. See hymn by Phillips Brooks, “O Little Town of Bethlehem.” Manger—possibly a cave in the hill. Why not princes instead of shepherds? (See 1 Sam. 16: 1-13.) What characteristic of Jesus does the song of the angels suggest? (Isa. 9: 6).

Fourth Day. *The Birth—According to John (1: 1-18).*

A doctrinal statement of the Incarnation as a fact in history, written to combat errors of Greek philosophy which had crept into the church of John's day and also as an introduction to his Gospel. “The Word”: In Greek philosophy it meant a vague being intermediary between the supreme mind or truth, and the created world or men, but not an essential part of either. To John it was an essential part of both: His relation to God (v. 1); to time (v. 2); to Creation (vs. 3 and 10); to men (vs. 4 and 9); to authority (v. 12). Just who was the Word? (v. 14). What was His twofold function? (v. 17). What do vs. 12 and 18 explain these functions to be? Does the answer of Greek philosophy or Christianity best satisfy the

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claims of the soul? Dwell upon the sublimity of John's conception of Jesus.

Fifth Day. *The Genealogies.* (Matt. 1: 1-17; Luke 3: 23-38.)

Possible explanations: Both give the descent through Joseph but as the legal not physical father of Jesus; descent through women had no legal standing. Matthat may be the same as Matthan—hence Mary and Joseph would be cousins. Either conclusion destroys incongruities. Why does Matthew differ from Luke? Two possible reasons: Matthew traces the descent from David through Solomon, Luke through Nathan; evidently neither are complete. More facts would make greater harmony possible.

Sixth Day. *The Infancy.*

The Circumcision (Luke 2: 21). The Purification (22-39). (See Lev. 12: 1-8.) How does Gal. 4: 4 explain these events?

The Song of Simeon. "In suppressed rapture and vivid intensity, this canticle equals the most beautiful of the Psalms" (*Plummer*). Note its breadth of vision. The Wise Men (Matt 2: 1-12), astrologers, may be fire-worshippers. What is the significance to us of their visit? The Flight (Matt. 2: 13-23). Whom did Herod think the young King to be? Read *The Other Wise Man* by van Dyke in *The Blue Flower*.

Seventh Day. *The Life in Nazareth and Visit to Jerusalem.* (Luke 2: 40-52.)

1. Life in Nazareth (Luke 2: 40, 51, 52; Mark 6: 3). Describe the life in Nazareth. He was probably

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poor. For the influence of Galilee on His character see Study II, Second Day. In what way would these different facts prepare Him for His ministry?

2. One incident in all those quiet years. What insight does it give into the homelife, into the growing consciousness of His great ministry? If possible, read *The Man Christ Jesus*, by Robert Speer, Chap. I, also p. 40.

"His religious life deepening, broadening, strengthening, gathering volume and fullness, rising up into the infinite comprehension of His first public utterances."—*Speer*.

"And it came to pass that after three days, she found Him" (Luke 2: 46). "One thing Mary never forgot: out of that brief life of His she had lost four days. The consciousness of it was like a sword piercing her heart."—*J. Stuart Holden*.

PART II

The Year of Special Preparation

STUDY IV

THE HERALD OF THE KING—JOHN THE BAPTIST

THE success of this strange man of the desert was phenomenal: his relation to the ministry of Jesus, vital. These are the two points before us in this week's study.

First, his success. The secret of a man's success in life always helps us in our lives. Four things are to be noted: the conditions surrounding his birth; the conditions connected with his public appearance; the nature of his message; the personality of the man.

First Day. *The Conditions Surrounding His Birth.*

1. Before the birth (Luke 1: 5-25). To what was John's birth the answer? What kind of a father did John have? What kind of a mother? (v. 41). What is the significance of these facts? Write down five characteristics of John given by angel (vs. 15-17). Compare with those of Jesus.

2. Birth—several months before that of Jesus. Place (v. 65).

3. After the birth (Luke 1: 57-80). Song of Zacharias—the Benedictus—"Blessed be the Lord." Try to realize the scene (vs. 64, 65). The glad sublime

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passion of the song. "The last prophecy of the Old Dispensation and the first of the New." Note where the Old ends and the New begins. Read vs. 66 and 80. What career is forecast?

"Good mothers are the greatest asset of our national life."—*Theodore Roosevelt*.

"I have heard the prayers of my mother and they have followed me all the days of my life."—*Abraham Lincoln*.

Second Day. *The Conditions Connected with His Public Appearance.*

Does Matthew 3:1-3 suggest these conditions? Read Luke 3:4-6 (Isa. 40:3-5). Mark 1:3 combines two prophecies: v. 2 from Mal. 3:1; read also Mal. 4:3, 6. There had been no prophet for 400 years. Just what did John's coming mean to Israel? How would this help account for his immediate success?

Third Day. *The Nature of His Message.*

1. According to Mark (1:4). This is the core of it all—sin, repentance, forgiveness, baptism as a symbol of the inward cleansing. Matthew and Luke supplement it.

2. According to Matthew (3:1-12). Does v. 2 suggest a social aspect to the message? A message to religious leaders (vs. 7-12). What was their sin? (vs. 7-9; Mal. 3:3). What would happen? (vs. 10-12). Was judgment present or future or both? Such a message probes deep, uncovers the conscience and commands obedience. Read vs. 5, 6. What is here clearly stated as the necessary condition of entrance into the Kingdom?

Fourth Day. *The Nature of the Message (Concluded).*

3. According to Luke (3:1-14). Matthew and Mark

emphasize the individual aspect of John's message, Luke the social. Must the one always precede the other to make it effective and permanent?

- (1) To the multitudes, (v. 11) charity and co-operation.
- (2) To public officials: quit your grafting, be honest.
- (3) To soldiers and the government: (v. 14) war for conquest and self-aggrandizement is eternally wrong.

Just what aspects of this message need special emphasis in this century? Reread Matt. 3: 2 as summing up the whole message. In what way does Matt. 3: 11 both deepen and heighten it?

Fifth Day. *The Personality of the Man.* (Mark 1: 6.)

A strange character, a picturesque commanding figure. "A voice crying in the wilderness." Stern, prophetic, uncompromising, yet full of pathos. Great with a splendid sense of power, yet humble as a child. Simple but sublime. Read Matt. 3: 4. How would his manner of life aid him in piercing the shams of his age? "No rugged prophet was ever produced by city life."—*Speer*.

Reread the five characteristics noted on first day. What two additional characteristics does Matt. 3: 11 suggest? What additional characteristics does Luke 3: 19 indicate? With all the data in hand, let your imagination create the character. Put all these facts into your crucible; mix them with mountain peaks and desert wastes; with shining rivers and prophetic voices and all those rich memories of childhood; season it all with the flavour of locusts and wild honey; pour it into the mould of God's eternal plan and see what kind of a man you will have.

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Sixth Day. *The Relation of John to Jesus.*

1. The relation of the man. Read John 1 : 8, 19-28. How does Luke 3 : 15-17 make it plainer ?

2. The relation of the message. Cf. Matt. 3 : 2 and 4 : 17. What is your conclusion ? John held the current idea of the Kingdom, a temporary one with the Messiah as King. Jesus took John's message as His point of contact. Both expected a moral reformation. With John it would precede the Kingdom and be immediate ; with Jesus it was to *be* the Kingdom, hence its roots must go much deeper and its realization require ages. This is the vital difference. Jesus enlarges the current idea and spiritualizes it. He also has a different method of realizing it. With John it was swift judgment and catastrophe ; with Jesus it was love, forgiveness and growth.

Seventh Day. *Some Conclusions.*

1. The End of John the Baptist.

(a) The imprisonment—a few weeks after Jesus' first public appearance in Jerusalem (April 27). (b) The cause. Read Mark 6 : 14-29. (c) The death about ten months later. (d) The place—a fortress called Machærus, located near the Dead Sea (*Josephus in Antiquities, Book XVIII, Chap. V, 2*). Herod was banished to Gaul. Read Luke 13 : 31, 32, and contrast his character with that of John.

2. John's Testimony to Jesus.

(a) The Lamb of God (John 1 : 29-36). Old Testament type—a sacrifice. (b) The Bridegroom (John 3 : 28-29). New Testament type—friendship. (c) The supreme Christ (John 3 : 30). Old and New Testament types—King and Lord.

The Apostle John here gives three reasons for Christ's

supremacy over John (vs. 31, 34, 35), and then states the consequences of faith and unbelief. Determine these four things. Try to realize the great depth of meaning in this section. Do you so know Jesus as your sacrifice, your friend, your King and Lord?

3. Jesus' Testimony to John.

(a) A genuine man (Matt. 11: 7-9). (b) More than a prophet (Matt. 11: 9, 11, 14)—Old Testament type of man. (c) The Herald of the King (Matt. 11: 10). (d) The one greater than John (Matt. 11: 11)—New Testament type of a man.

“ ‘ Ou katélaben ’ (John 1: 5) apprehended it not (the light)—did not lay hold of so as to make one's own; did not take into itself so as to appropriate it; hence did not comprehend.”—*Thayer, Greek Lexicon.*

STUDY V

THE ANOINTING OF THE KING—THE BAPTISM, TEMPTATION AND FIRST MIRACLE

First Day. *The Baptism.* (Matt. 3: 13-17; Mark 1: 9-11; Luke 3: 21, 23.)

1. John the Baptist doubtless took advantage of the Passover season, A. D. 26, to inaugurate the movement. Jesus, then an unknown artisan in Nazareth, was doubtless among the crowds, going and coming from Jerusalem, that listened to John. After His return home, possibly after the Feast of Pentecost, to which many of the more devout usually remained, Jesus felt the insistent call to return to the Jordan and identify Himself with the movement of John, feeling in some way that His hour had come. On this assumption, about when did the Baptism take place? See Chart.

2. Why was Jesus baptized? John's baptism was preparatory and stood for repentance of sin. Read Matt. 5: 17; now 3: 15. What was one reason? Now read Luke 15: 2; 19: 5-10; 22: 37; Heb. 2: 11. Give another reason. Now read John 1: 29; 17: 19. The word sanctify means set apart or consecrate. Give a third reason.

Second Day. *The Anointing by the Spirit.* (Luke 3: 21.)

What relation to prayer has spiritual infilling? (John 1: 29-34); cf. descriptions of the Holy Spirit. Did the people see the Dove or hear the voice? "As a Dove"

may mean dove-like, gentle and hovering. "Thou art My beloved Son." God's recognition of Christ's true Kingship; also His verdict on those eighteen silent years (1 Sam. 16: 13). "From the first, the Divine Spirit was His. But now His human nature girds itself to the most strenuous endeavour, and so gives scope to the fullest energy of the indwelling God."—*Marcus Dods*.

Third Day. *The Temptation.* (Matt. 4: 1-11; Mark 1: 12-13; Luke 4: 1-13.)

1. John implies the temptation. The Spirit, not the devil drives him (Mark 1: 12); here is irresistible conscious power. The psychological necessity of the temptation is imperative.

2. The order differs but the essence of the temptation as a whole is the same. What is it?

Henry Churchill King.

G. Campbell Morgan.

The Kingdom by bread.

To satisfy hunger for food.

The Kingdom by marvel.

To satisfy hunger for fame.

The Kingdom by force.

To satisfy hunger for power.

The answer to all is the same—the righteousness of God.

Fourth Day. *The Temptation (Continued).*

1. Analyze the separate temptations; seek to realize the awfulness of the struggle. The dreary waste, the howling jackal, the hungry body, the blinding mist, the subtle and titanic powers without, the conscious power within, the dawning light, the splendid victory, the ministering angels.

2. The purest life is tempted or tested. Our Lord's temptation was real. He remained absolutely unstained. Hence His power to help us (Heb. 2: 18; 4: 14-16).

“He might have reared a palace at a word
Who sometimes had not where to lay His head.
Time was when He who nourished crowds with bread
Would not one meal unto Himself afford.
He healed another’s scratch ; His own side bled,
Side, feet, and hands with cruel piercings gored.
Twelve legions girded with angelic sword
Stood at His beck, the scorned and buffeted.
Oh, wonderful the wonders left undone,
And scarce less wonderful than those He wrought !
Oh, self-restraint, surpassing human thought,
To have all power, yet be as having none !
Oh, self-denying love that thought alone
For needs of others, never for its own !”

Fifth Day. *The First Disciples.* (John 1 : 35-51.)

1. On His return from the wilderness Jesus attracts to Him two men. Two things drew them (vs. 35-39). One thing is to be held clearly in mind ; they did not attach themselves to Jesus because of His miracles and signs.

2. How did He gain the other three ? What did Nathanael call Him ? What vision did He promise ?

Sixth Day. *The First Miracle.* (John 2 : 1-11.)

1. What did His mother think of Jesus ? The answer ? Mary possibly sought a mere exhibition of power.

2. Only what was drawn out became wine.

3. The purpose of the miracle ? (v. 11). “Sign” means power. “Glory” means the spiritual nature back of the power.

Seventh Day. *The Question of Miracles.*

The following words are taken from the *Outlines of the Life of Christ*, by Sanday, p. 101 ff. The arrangement is ours.

1. *The fact of miracles.*

"There has been a certain tendency of late to recede from the extreme position in the denial of Miracles. Harnack, for instance, writes in reference to the Gospel history as follows: Much that was formerly rejected has been reestablished on a close investigation, and in the light of comprehensive experience. Who in these days, for example, could make such short work of the miraculous cures in the Gospels as was the custom of scholars formerly?"—*Christianity and History*, p. 63.

2. *The evidence of miracles.*

"A large part of the evidence for the Gospel miracles, including some of those that are most miraculous, is separated from the fact by an interval of not more than thirty years."

3. *The inner necessity of miracles.*

"We are met at the outset by the Temptation. If there is anything certain in history, it is that the story of the Temptation has a real foundation in fact. There is nothing in the Gospels that is more authentic. But the story of the Temptation presupposes the possession of supernatural powers. It all turns on the question how those powers are to be exercised. It not only implies the possession of power to work such miracles as were actually worked, but others even more remarkable."

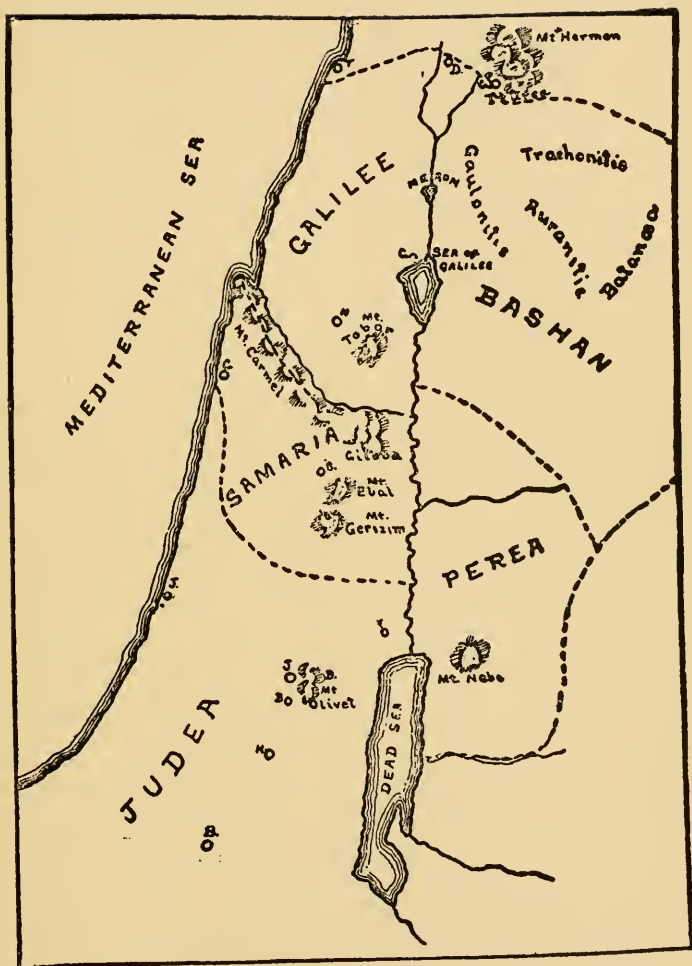
"If the Incarnation was a fact, and Jesus Christ was what He claimed to be, His Miracles, so far being improbable, will appear the most natural in the world. . . . They are so essentially a part of the character depicted in the Gospels, that without them that character would entirely disappear. They flow naturally from a person who, despite His obvious humanity, impresses us throughout as being at home in two worlds. We cannot separate the wonderful life, or the wonderful teaching, from the won-

derful works. They involve and interpenetrate and presuppose each other, and form in their insoluble combination one harmonious picture."—*Illingworth, Divine Immanence*, pp. 88-90.

"If we seek to express the rational or inner congruity of miracles in Biblical language, we shall find this abundantly done for us in all that relates to the redemption of man" (John 5: 17; 3: 35; 8: 28f; 14: 10).

4. *Historical necessity of miracles.*

"The truth is that the historian who tries to construct a reasoned picture of the Life of Christ finds that he cannot dispense with miracles. He is confronted with the fact that no sooner had the Life of Christ ended in apparent failure and shame than the great body of Christians—not an individual here and there, but the mass of the church—passed over at once to the fixed belief that He was God. By what conceivable process could the men of that day have arrived at such a conclusion, if there had been really nothing in His life to distinguish it from that of ordinary men? Eliminate miracles from the career of Jesus, and the belief of Christians, from the first moment that we have undoubted contemporary evidence of it (say A. D. 50), becomes an insoluble enigma."



BLACKBOARD MAP. PALESTINE.

PART III

The Year of External Development and Great Popularity

DIVISION I.—The Announcement of the Kingdom and its Effect upon the Religious Rulers and People.

STUDY VI

THE SPECIAL ANNOUNCEMENT OF THE KINGDOM (John 2: 13; 4: 54; Luke 4: 16-30).

JESUS is now fully conscious of His mission. To quickly bring His claims before the attention of the whole country seems to be the first step in His plan—to find out if the people are prepared for His bold claim as the true Messiah and King. See Chart.

First Day. *The Announcement in Jerusalem.* (John 2: 13-22.)

Why should He appear first in Jerusalem? Why cleanse the Temple? Aside from the wrong itself we believe it was done as a direct claim to be the Messiah, and that the rulers so understood it. Read Mal. 3: 1-3 carefully and make your own conclusions. Why then did not the rulers acknowledge Jesus? He had stained them forever in the eyes of the people and they never forgave Him. They

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tried to discredit Him by asking a sign. What did Jesus mean by His reply?

“Tears sprang to His eyes, when He bowed before the Ark; for the Holy of Holies lay within His own heart, and all His nature was a prayer. His people slew dumb things to pay Heaven a price for their sins. He sought for guilt in Himself. It was impossible to grasp the consciousness of it. But at that solemn Passover, the first of His sad, grand manhood, He offered and consumed Himself. ‘I shall be their sacrifice,’ thought He. The sacred spot rang with the rage of a wild exchange. The vulgarity, the desecration, the hideousness were more than He could bear. Instantly the meek worshipper turned into an outraged God. Lashing and pursuing, the swish of the cord hissed in the air, but sharper the accents of His scorn. God’s house your den! Ye thieves!”—*Elizabeth Stuart Phelps, The Story of Jesus Christ, p. 107.*

Second Day. *The Talk with Nicodemus. (John 3: 1-21.)*

1. Read 2: 23-25. Why did the people believe? Jesus would not trust Himself to this kind of faith. What kind did He want?

2. Read 3: 1, 2. Why by night? Who is meant by “we know”? How did they know?

3. Read 3: 3-6. What is key verse? The condition of entrance into the Kingdom of God? The Pharisees thought it was outward observance of law and blood descent from Abraham. Nicodemus understood Jesus but tried to justify himself. How? What was reply of Jesus? (v. 5). “Born of water” means repentance and confession, “born of the Spirit” means cleansed and quickened from above—a spiritual recreation.

4. Jesus now tells Nicodemus (vs. 6-12), that the new birth is not the result of a critical understanding of processes, but of a religious experience which leads to positive knowledge—a knowledge to which both He and John bear witness.

5. Jesus now presents Himself as the living embodiment of this great truth come down out of heaven (vs. 13-15). He is both the Kingdom of God and the King by whom we enter into the Kingdom. How is this brought about on the part of Jesus ; on our part ?

Third Day. *The Great Motive of God.* (*John 3 : 16-21.*)

1. Probably the words of the Apostle John. Cf. with words of Jesus (vs. 14-15). The Jew expected judgment and condemnation. Not so, says John. Christ comes, why and for what purpose ? (vs. 16-17).

2. The change of God's motive from condemnation to love by no means does away with judgment, it only deepens it (v. 18). How ? (vs. 19-21).

Conclusion—Read the entire passage, realizing that regeneration creates no new faculties or impulses. It cleanses, quickens, and directs the old. Left alone the flesh centres around self ; Spirit filled, it centres around Christ. This is entering into the Kingdom of God,—this is knowing the King.

Fourth Day. *In Samaria—The Woman at the Well.* (*John 4 : 4-26.*)

1. Jesus was practically rejected at Jerusalem. They were neither ready for the Kingdom nor the King. He therefore leaves the city and tarries with John near Ænon (John 3 : 22-36). See Study IV, Seventh Day. Why did He leave here ? (John 4 : 1-3 ; Mark 1 : 14).

Study VI

The King and His Kingdom

2. A study in personal work. Note the adverse conditions: (a) Sad at heart over His rejection in Jerusalem; (b) amidst enemies (v. 4); (c) physical condition (vs. 6-8); (d) the woman—her social and spiritual condition.

3. The message of Jesus (vs. 10-15). What does the woman think He means? What kind of a life does she want? (v. 15, last clause). What does she really need?

4. How does Jesus make her realize her deep need? (vs. 15-19). To what perception does this lead? (v. 19). This is equal to a confession of sin. To what grander perception does Jesus now lead her concerning God? (vs. 20-24). Concerning Himself? (vs. 25, 26). Why did He not thus openly disclose Himself to Nicodemus?

“The sense of sin in the soul is the apprehension of almighty God.”—*Margaret Deland*.

Fifth Day. *In Sychar. (John 4: 28-41.)*

1. Create the scene. What does the woman now do? The result?

2. Think deeply on the reply of Jesus to the disciples (vs. 31-34). Had Jesus simply forgotten to eat or is there a real nourishment in spiritual things? Just what was the meat? (vs. 34-38). How is this related to the Kingdom of God?

3. Jesus had sown seed in the woman's heart. The harvest was immediate. What part were the disciples to have? Why did the people of Sychar believe? Two reasons. Contrast this with Nicodemus and people of Jerusalem (John 2: 23). Which does Jesus accept?

Sixth Day. *In Galilee at Nazareth. (Luke 4: 16-30.)*

1. Jesus now announces Himself to His fellow townsmen.

2. Note custom of Jesus. Now read vs. 17-19. Note the different aspects of the ministry. What does Jesus really claim for Himself? (v. 21); v. 22 indicates a long discourse not recorded. The occasion of stumbling? Jesus saw that belief in His person and message apart from signs and wonders was impossible. This He frankly did not want (v. 23).

3. Whom does Jesus intimate will accept Him if they do not? (vs. 25-27). The effect? (v. 28).

4. "He went His way." At Cana He healed the nobleman's son (John 4: 46-54). Some would identify this incident with the centurion's servant (Luke 7: 1-10). The key verse is 48.

5. From here He goes to Capernaum, from whence He started perhaps two months previously. Take the outline map, locate the places visited, and trace in ink the probable route taken by Jesus in this journey. Remember that in going up to the feast the Jews always followed the east bank of the Jordan to Jericho.

Seventh Day. *Some Conclusions.*

1. The King has now called the attention of the whole country to both Himself and His Kingdom. What was the effect? On the people? On the rulers? On His ministry? See Chart.

2. Four truths stand out very clearly and form the germ of all Christ's future work and teaching. Master them.

- (1) The nature and principles of the Kingdom.
God is a Spirit and must so be worshipped (John 4: 24, 25). The Kingdom is obedience to the will or spiritual laws of God (John

3 : 5 ; 4 : 34). It is righteousness and holiness (John 2 : 16).

- (2) The condition of membership in the Kingdom. It involves not only moral reform of all wrongs (the cleansing of temple) but goes much deeper and demands a confession of sin and the spiritual regeneration of every individual, self-righteous Nicodemus and the sinful woman alike (John 3 : 5 ; 4 : 17, 18).
- (3) The place of the King in His Kingdom. Jesus conceives Himself to be the "living embodiment," the "vital germ" of His Kingdom (John 4 : 10-14). See Foreword, the Kingdom. Faith in Him, living appropriation of Him alone brings about the new birth by the Spirit (John 3 : 13-15), without which we cannot enter into the Kingdom of God (John 3 : 5).
- (4) The method of bringing in the Kingdom. By lowly ministry to the poor, the oppressed, the unfortunate and the sinful (Luke 4 : 18) ; by being finally lifted upon the cross (John 3 : 14) ; and by rising the third day from the dead and coming in the clouds with spiritual glory to build up a spiritual Temple (John 2 : 14-22).

Of course the people did not grasp these great truths. They were seeds dropped into the soil, sown by the wayside. For a little while yet Jesus is content to go on in a general way sowing this seed. One thing is very evident ; they are not ready for a full and open declaration of His person and His plans.

STUDY VII

THE GENERAL ANNOUNCEMENT OF THE KINGDOM AND ITS EFFECT

(Read the fourth conclusion of last week's study.)

First Day. *The Announcement in and about Capernaum.*

1. Headquarters in Capernaum (Matt. 4: 12-17; Mark 1: 14-15). Why the prophecy in Matthew? The message? Capernaum?

2. Call of the four (Matt. 4: 18-22; Mark 1: 16-20; Luke 5: 1-11). Jesus decides to definitely call these men to help Him with His work. How does He characterize the call? (Matt. 4: 19. Cf. Luke 5: 4-11). Ponder vs. 8, 11.

3. A day's work (Mark 1: 21-34). Note the intense activity of Jesus, the impressions made and the utterance of the devils.

Second Day. *The First Missionary Tour Throughout Galilee. (Mark 1: 35-45.)*

1. The preparation (vs. 35-39). Note time of day. Why and where does He now go? The message and work? (Matt. 4: 23).

2. The active work (vs. 40-45). No record of the vast work accomplished. The healing of the leper typical of it. What moved Jesus to heal him?

3. The Divine disobedience. The leper disobeyed Christ's command. The result?

Jesus was content with the fourth aspect of His min-

istry; the lot of a humble evangelist arousing a country from its indifference and sin, ministering to the lowly and suffering and abiding His time to die for it.

“No person who has felt the sense of failing strength or known the deeps below the lowest which underlie the desolations of an invalid life can ever forget the preferred attentions given by the greatest Master of human sympathy to the prisoners of pain. It is not possible for the superficially gay, the physically comfortable to rate this instinct in the nature of the Nazarene at its value.”—*Elizabeth Stuart Phelps*.

Jesus had become immensely popular in Galilee. Not as the true Messiah, but more as a prophet and healer. Envy now began to lift its venomous head.

“Envy is the daughter of Pride, the author of murder and revenge, the perpetual tormentor of Virtue. Envy is the filthy slime of the soul; a venom, a poison, a quicksilver, which consumeth the flesh and drieth up the bones.”—*Socrates*.

Third Day. *The First Signs of Opposition.*

Mark groups several events that show this growing hostility (Mark 2: 1-3: 3). They are topically rather than chronologically arranged. Studied together with the visit to Jerusalem recorded by John, they reveal the first sign of conflict that sounds like the low growl of a dog about to be deprived of a bone.

1. The healing of the Paralytic (Mark 2: 1-12; Matt. 9: 1-8; Luke 5: 17-26). This event deeply stirred Capernaum. Who brought this man to Christ? Who had the faith? What did Jesus do to the man? (v. 5). Is this what he wanted? What does this show regarding the real purpose of Christ's miracles?

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2. The offence. The scribes mentioned in v. 6 were a special committee sent from Jerusalem to investigate the teaching of Jesus. What was the ground of their offence at Jesus? (v. 7). Do vs. 10-12 prove Jesus or the Jews to be right? The Lord of the physical life is logically the Lord of the spiritual life. Which is the greater miracle, to heal the sinful soul or the palsied body? (v. 9).

3. By what title does Jesus refer to Himself in addressing the Pharisees? (v. 10). (See also Dan. 7: 13, 14.) This is virtually the same He used in speaking to the woman at the well (John 4: 25, 26), but is more ambiguous and guarded. Why?

Fourth Day. *The First Signs of Opposition (Continued).*

1. The choice of Levi (Mark 2: 13-17; Matt 9: 9-13; Luke 5: 27-32). What do you know of this man? His social and religious standing? The Pharisees were horrified that Jesus should choose him as a disciple. Here was another occasion for offence. Did it cost Matthew anything to leave all and follow Jesus? How did he celebrate his becoming a Christian? (Luke 5: 29). When can a Christian keep company with sinners and not be open to censure and taint? (v. 17).

2. The threefold answer (Mark 2: 18-22). The scribes now sought a new cause of friction. They fasted twice a week, Monday and Thursday. John followed the custom. Jesus evidently disregarded it. Here was open conflict with a religious custom. Jesus answered them with three vivid word pictures. They have a logical and growing connection.

(1) The bridegroom (vs. 19, 20). The sons of the bridegroom were the social committee for

the wedding week. How could they fast? To what event does Jesus allude in v. 20? The real law of Moses required only one fast day, the Day of Atonement. What effect would the death of Jesus have on the keeping of this day?

- (2) The old garment (v. 21). Read Luke 5 : 36. When you cannot patch a thing what do you do with it? What inference must the scribes take from this answer? Did Jesus have reference to the heart of the old Mosaic laws or to the current traditions and customs? (Matt. 5 : 17). This is a vital difference and should be kept in mind.
- (3) The old wine skins (v. 22). While Jesus deeply regarded the heart of the Mosaic law He did not wish to use it in its old form of statement. What does Jesus mean by new wine? Did He wish either to perish? While Christianity is Judaism restated with its ethical ideals heightened by the character of Jesus Christ, it is more than this. It is a new regenerating force in society and cannot be contained in old forms and customs. Think deeply upon the significance of these answers. The Pharisees could not mistake their meaning; either they must give up their traditions and customs or fight for them. Which did they propose to do?

Fifth Day. *Another Pretext—The Violation of the Sabbath.*

1. The plucking of grain (Mark 2 : 23-28). This

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event must have taken place during the harvest, May or June. See Chart. The offence? What is the real argument in the reply of Jesus? Supplement Mark with Matt. 12: 5-7. Here is the root of the whole difference. The Jew loved outer form and sacrifices. Jesus loved inward purity, mercy, justice and love which is true righteousness; which is the living principle of the new Kingdom. Apply these principles to our present keeping of the Sabbath.

2. The man with the withered hand (Mark 3: 1-6). Note their duplicity in v. 2. The courage of Jesus (v. 3). Their conscious guilt (v. 4). The result? The Herodians, —a secret party advancing the interests of Herod. The popularity of Jesus had aroused suspicion. Enemies of each other, they now unite on the death of Jesus. We can hardly account for this extreme action at this time unless the incident in John, fifth chapter, intervened. To this we now turn.

Sixth Day. *In Jerusalem at the Pool of Bethesda.* (John 5.)

1. A feast. Very probably the Feast of Tabernacles. "Bethesda,"—an intermittent thermal spring about which a pentagonal peristyle had been built and which was called 'House of Mercy.'"—*Professor Riggs, The Messages of Jesus, p. 136.*

2. The compassion of Jesus. Did the ruler care?

3. The offence (v. 10). The penalty, stoning. The man took refuge behind Jesus; the result? (v. 16). Jesus takes refuge behind or in His Father; the result? (v. 18).

4. The real issue is now plain. Jesus defends His equality with God as follows:

(1) The Father sent Me and works through the

Son,—because the Son obeys and the Father loves (vs. 19, 20).

Marvel not, you will see greater things: (*a*) spiritual quickening (v. 21); (*b*) present judgment (v. 22),—the two are inseparable (vs. 23, 24); (*c*) bodily resurrection (v. 25)—why? (v. 26); (*d*) judgment after death (v. 27),—the two are inseparable (vs. 28, 29). The offer of spiritual life brings its own judgment.

- (2) The witness to this truth: (*a*) in the conduct of the Son (v. 30); (*b*) John the Baptist (vs. 32–35); (*c*) the works (v. 36); (*d*) the Father (v. 37). The Father bears witness, first by voice and form which you neither hear nor see (v. 37). Cf. Mark 1: 11; John 14: 9; second by Scripture (vs. 38, 39), which ye do not know. What is the result? (v. 40). Let your own Moses be your judge (v. 45).
- (3) The purpose of the issue: (*a*) on the part of the Jews, what was it? (v. 18); (*b*) on the part of Christ, was it self-defence or something deeper? (v. 34). The conclusion—either Jesus is a mere dreamer, or an impostor, or mad, or the chosen Son of God.—*See The Character of Jesus, by Bushnell; also The Man Christ Jesus by Speer.*

Seventh Day. *Some Conclusions.*

1. The Jews understood the claim of Jesus but were blind to His real nature. They feared and hated Him.

2. To the Herodians He was the rival of Herod.

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3. To the people He was a prophet, possibly the Messiah and King.

4. All is confusion and excitement. The time has now come for a more definite organization and teaching.

“Christ’s bow abode in strength. He always stands erect. He faces every day’s endeavour steadily. And when the day is done, His forces are still composed, unstrained, and free. And unlimited reserves seem always at command. Then watch the outflow of His beneficence. By every sign it was exhaustless. Follow His endurance. His patience and persistence never sagged an inch. . . .

“Nothing in Christ was overgrown. The features of His work were regular. See if you can find where His blows were laid too hard, or where they fell too faint. See if anywhere you can find His manner was extreme. Note His accents. Study His choice and use and nice adjustment of ways and means. Was His zeal too hot, or His spirit too unconcerned? Watch Him set and trim the balance of His life.”—*C. S. Beardslee, Teacher-Training with the Master Teacher.*

*DIVISION II.—The Organization of the Kingdom,
the Evangelization of Galilee and the Apostles'
First Lessons.*

STUDY VIII

THE NUCLEUS OF THE KINGDOM—THE SELEC- TION OF THE TWELVE APOSTLES (Mark 3 : 13-19 ; Luke 6 : 12-19).

First Day. *The Reason for the Choice.*

1. The external reason. (a) Jesus had stirred the whole country (Mark 3 : 7-8). Locate the places named. (b) The seed germs of His teaching and method of work had been planted. Read carefully Study VI, Seventh Day. (c) The result,—excitement, political expectation, suspicion and growing hostility. Read Study VII, Seventh Day. The time was ripe for more definite, constructive work.

2. The internal reason. Mark's threefold reason? (3 : 14, 15). What would it mean to be with Jesus? (Luke 9 : 18-20). To witness? (Matt. 16 : 17, 18). To have authority in the Kingdom? (Matt. 16 : 19). Read Matt 28 : 19-20. Could Jesus better train a select few or a multitude?

Second Day. *The Selection.*

A whole night in prayer (Luke 6 : 12). What did He pray about? How does John 17 : 6, 15-19 help you to know? A hundred or more (Luke 6 : 13). "Disciple"

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means learner; "apostle," messenger. Create the scene that early morning; the anxious expectancy of the crowd. Did they all wish to be chosen? How did the chosen ones feel? Note the grouping of the names. Who first? Who last? Why?

Third Day. *The Personality of the Twelve.*

1. Read Luke 6: 14-16. Where have we met the first seven? The others were obscure. Why not Nicodemus, a philosopher and theologian; the Centurion, a Gentile and a great organizer; the rich young ruler, a cultured moralist and a wealthy citizen?

2. Uneducated but not illiterate. Free from the subtle distinctions of Jewish theology. Self-supporting, hard workers. Different in age, temperament, and occupation, they possessed one thing in common. They were deeply religious, God-fearing, teachable men, capable of great affection and filled with the hope of a coming Messiah. Analyze this passage. Just what advantage would each characteristic give them? Which do you think appealed to Jesus most?

3. With reference Bibles and any other information, write a brief paper on the Twelve Apostles. Bartholomew and Nathaniel were the same person. Judas the son of James or Thaddeus or Labbæus, the same.

Fourth Day. *The Method of Training.*

While Jesus never ceased to minister to and teach the multitude, He always had in mind the training and development of these twelve men. In what four ways must He teach them? Read again Study VI, Seventh Day.

Fifth Day. *The Apostles' First Lesson.*

1. They must first know its nature and principles, because they had a material conception of the Kingdom.

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2. The current idea of the Kingdom.

- (1) Its nature and principles: A golden age of political supremacy and material plenty; its controlling principle, the Mosaic law as interpreted by the Pharisees.
- (2) The conditions of membership: Blood descent from Abraham and strict keeping of the traditional laws; the Pharisees were to enter first, all good Jews second; publicans, harlots and Gentiles need not apply.
- (3) The relation of the King to His Kingdom: A great ruler and judge; God's Messiah and King.
- (4) The method of its coming: Heralded by a great prophet, possibly Elijah, the King would come suddenly to His temple (Mal. 3: 1); on the clouds with glory (John 1: 51); overthrow the Roman power and inaugurate the new rule with a great feast. His coming would be accompanied with signs and catastrophes.

3. Compare with those laid down by Jesus in Study VI, Seventh Day. Master them. Remember these things: (a) The ideas of Jesus are as yet unknown, while the current idea possessed the mind of all Israel; (b) the current idea is largely one of Rabinnic tradition rather than that developed by Moses, David and Isaiah; (c) the disciples had much to unlearn as well as learn.

Sixth and Seventh Days. *The First Lesson Outlined.*

In the first lesson Jesus states clearly the nature and principles of the new Kingdom, their application to the

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affairs of life and the condition of entrance. Become thoroughly familiar with the outline and read rapidly the entire Sermon on the Mount (Matt. 5, 6, 7).

Outline of the Sermon on the Mount

1. Introduction (Matt. 5 : 1-16).
 - (1) The blessedness of membership and joy of service in the Kingdom. 5 : 3-12.
 - (2) Duty of service. Salt and light. 5 : 13-16.
2. The Theme (Matt. 5 : 17-20).

The principle of the Kingdom : the righteousness of God in the souls of men; its relation to the law, the prophets and the Pharisees. 5 : 17-20.
3. The Righteousness of the Kingdom Applied (Matt. 5 : 21-6 : 34).
 - (1) To our relations to our fellowmen. 5 : 21-47.
 Contrasted with Jewish tradition, in respect to murder (vs. 21-26) ; adultery (vs. 27-32) ; oaths (vs. 33-37) ; retaliation (vs. 38-42) ; friendship (vs. 43-47). The result : perfection. 5 : 48.
 - (2) To our religious devotions.
 - (a) To almsgiving. The wrong, ostentation ; the cure, privacy. 6 : 1-4.
 - (b) To prayer. The wrong, ostentation ; the cure, privacy and correct prayer in the right spirit. 6 : 5-15.
 - (c) To fasting. The wrong, ostentation ; the cure, self-denial. 6 : 16-18.
 - (3) To our material possessions : The wrong, covetousness and mammon worship : the cure, more trust in God as heavenly Father. 6 : 19-24.
 Illustrations : the birds, and the lilies. 6 : 25-30.
 How to trust God ; a practical suggestion. 6 : 31-34.
4. How to Attain These Ideals (Matt. 7 : 1-12).
 - (1) Help others. Judge not the weak ; purify self. 7 : 1-5.
 - (2) Guard the Kingdom as a precious possession. 7 : 6.

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- (3) Seek help in prayer. 7:7-11.
- (4) Practice the "Golden Rule." 7:12.
- 5. The Way into the Kingdom (Matt. 7:13-27).
 - (1) The true way. 7:13-14.
 - (2) The false way. 7:15-20.
 - (3) The true way explained: Obedience to Christ as the expressed will of the Father. 7:21-23.
 - (4) The true way illustrated: The true and the false foundation. 7:24-27.
- 6. The Effect of the Sermon (Matt. 8:1).

"But we are men, not angels. We abide
 Not on this earth; but for a little space
 We pass upon it; and while so we pass,
 God through the dark hath set the Light of Life,
 With witness for Himself, the Word of God,
 To be among us Man, with human heart,
 And human language, thus interpreting
 The One great Will incomprehensible,
 Only so far as we in human life
 Are able to receive it; men as men,
 Can we reach no higher than the Son of God,
 The perfect Head and Pattern of mankind.
 For God has other Words for other worlds,
 But for this world the Word of God is Christ.
 And when we come to die we shall not find
 The day has been too long for any of us
 To have fulfilled the perfect law of Christ.
 Who is there that can say, 'My part is done
 In this: now I am ready for a law
 More wide, more perfect for the rest of life'?
 Is any living that has not come short?
 Has any died that was not short at last?"

—H. Hamilton King, *The Disciples*.

STUDY IX

THE PRINCIPLES OF THE KINGDOM: TEACHING BY PRECEPT—THE SERMON ON THE MOUNT (Matt. 5-7; Luke 6: 20-49).

(Get the outline in Study VIII well in mind.)

First Day. *The Introduction.* (Matt. 5: 1-16; Luke 6: 20-26.)

1. The blessedness of membership. Vs. 3-12 set forth the inner relation of the disciples to the Kingdom. They are to possess something which gives true blessedness and which depends not on what we have but what we are. The fourth beatitude tells what this is. Read v. 6, also 5: 20; 6: 1. What is it? How are we to obtain it?

The first three beatitudes set forth the conditions which create this hunger and thirst after God's righteousness:

V. 3. "Poor in spirit," not spiritual poverty but unwillingness to rest satisfied with anything but the fullness of God.

V. 4. The word "mourn" means neither wailing despair nor bitterness but a self-contained grief that turns the soul in all its helplessness towards God. It also implies sorrow for sin. "Comfort" is more than sympathy; it is an inflowing power that sustains and heals because it brings with it a deepened assurance of immortality. The sting of death is sin, but the gift of God is peace, joy and life.

V. 5. The word "meek" means humble minded, patient, willing to abide God's time, when all wrongs shall be righted and social justice shall prevail; trusting Him

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in the meantime for daily needs. Does meekness forbid our protesting against wrong and striving to establish social justice?

How do these conditions create a real hunger after God's righteousness? What does Jesus promise in each case? Remember that the whole sermon is prophetic. Its fullest realization is still in the future.

2. The joy of service.

V. 6. The coming of the Kingdom begins when the first soul is filled with God's righteousness. Such a man is not merely moral, he is a positive force, a real blessing.

V. 7. He is merciful. His judgments and sympathies are Godlike.

V. 8. He is pure in heart. All thoughts and actions spring from purest motives; honesty, unselfishness, virtue, kindness.

V. 9. He is a peacemaker. He strives to establish peace, justice, love and so realize the brotherhood of man.

V. 10. He is willing to pay the price, even persecution. Note the reflex action, in each case, upon the man who possesses such soul qualities. State them in your own words.

3. Summary of beatitudes. Compare the reward promised in v. 3, with that in v. 10. Try to grasp the growth of thought from one to the other. The first three beatitudes create a hunger after righteousness. The fourth satisfies it. The last three are the fruits of the righteousness of God in the hearts of men. Where it exists in its fullness, there abounds true blessedness.

4. The duty of service. The Kingdom dwells in each beatitude as in a seed, unfolding itself under the influence of Jesus, not only as blessedness in the individual but also as great formative principles in human society. To fail to

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grasp this twofold thought is to miss the whole purpose of Jesus. A deep natural piety, self-renunciation, sympathy, mercy, purity of heart, justice, peace, toleration ; these are the unseen forces in the hearts of men that are bringing in the world-wide Kingdom. To possess these qualities is to possess not only true blessedness but an outward social responsibility.

Vs. 13-16 set forth the duty of service. What is it? Realize the deep meaning of salt and light. Unshared blessedness is salt without savour ; a light hid under a bushel. Some lights blind, others only dazzle. How should ours shine?

Now read the entire introduction and seek to realize its full meaning. Seize upon the key word and hold it clearly in your mind. All the rest of the sermon is a practical unfolding and application of this one word. What is it?

Second Day. *The Theme—The New Righteousness.* (*Matt. 5 : 17-20.*)

1. It was the righteousness of the law which was not of men at all but of God. Read Deuteronomy 5 : 1-20 ; 6 : 1-9 ; 9 : 4-6 ; and 18 : 15-19 (a favourite Messianic passage). Its aim was moral : "Be ye holy for I am holy."

2. It was the righteousness of the prophets. Read Isaiah 55 and 56. How many beatitudes are foreshadowed in 56 : 1, 2 ? With the prophet, the law was not only moral, it was also ethical. "Be ye kind and merciful and just for so am I." Read again Isa. 55 : 6-8. This marks a great advance in the religious thought of Israel.

3. The righteousness of the law and the prophets is inward and spiritual, and not outward and formal. Read

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Isaiah 1: 10-20; Hosea 6: 6; Amos 5: 21-24. This marks a still further advance. These three conceptions make up the law and the prophets.

4. Not one jot or tittle of such law was to be destroyed. Instead, Jesus deepened it and made it the permanent and controlling principle of His Kingdom.

With Jesus, the righteousness of the law and the prophets was not only the holiness and the goodness of God inwardly appropriated; it was the whole life of God freely and fully given to all who hunger and thirst after it, so that to live at all was to express God's mind and heart. God is love and love is the fulfilling of the whole law.

Every law that embodied this great principle was to be lived and taught. Any other kind of law had no binding authority (v. 19). Try to realize the immense advance in religious thought from Deuteronomy to Christ. Contrast with the superficial idea of the scribes (Matt. 12: 1-8; 23: 23). Express the difference. Except ye possess this new righteousness ye can in no wise enter into the Kingdom of Heaven.

Third Day. *The Righteousness of the Kingdom Applied.*

1. In relation to our fellow men (Matt. 5: 21-48). Determine the five applications made by Jesus, their subject matter, their principle. Contrast with the Jewish tradition. Now cf. your results with the following notes.

(1) Vs. 21-26. Murder. With the scribe, an overt act; with Jesus any ill will in the heart. What beatitudes are here illustrated?

(2) Vs. 27-32. Adultery. Any unchaste look or action breaks the whole law. How avoid the awful penalty? What beatitude is illustrated?

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Consider the protection Jesus throws around woman. How does lust of any kind kill the religious life?

- (3) Vs. 33-37. Oaths. Honesty and truth are of the heart.
- (4) Vs. 38-42. Retaliation. The motive, revenge—sin. Why can society punish crime? Why God?
- (5) Vs. 43-48. Friendship. Self-interest is not love, hence not religion. If God is our common Father, what do we do when we hate any one, even an enemy? To be righteous is to have God in us, and God is love. To love as God loves is to be perfect even as our Father in Heaven is perfect. Love is the fulfilling of the whole law. Is the righteousness of the Kingdom mere morality or a new vital force? If the former, it is simply unattainable. If the latter, how can we possess it? Read carefully Matt. 5 : 3 and Phil. 3 : 8-11.

Fourth Day. *The Righteousness of the Kingdom Applied.*

2. In relation to our religious life (Matt. 6 : 1-18). Determine the principle in v. 1. To what applied? Cf. the motives and rewards of the scribes with those of Jesus. Cf. your notes with the following :

- (1) Vs. 2-4. Almsgiving—any kind of giving. Motive of the scribes—self-glory; of the Christian—God's glory. Reward of the scribes—the praise of men; of the Christian—the approval of God.
- (2) Vs. 5-15. Prayer. The conditions of true

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prayer (v. 6). What is prayer? (vs. 7-13). What special clause in the Lord's prayer did Jesus emphasize? What beatitude does it illustrate?

- (3) Vs. 16-18. Fasting. True fasting is of the heart and not of the stomach. To the Christian it is glad self-denial in whatever hinders the deepening of our own lives. It carries with it its reward (Mark 8: 34, 35).

Fifth Day. *The Righteousness of the Kingdom Applied.*

3. In relation to our material possessions (Matt. 6: 19-34). Make your own outline and cf. with the following :

- (1) The cause—the principle involved. The heart and conscience always determine whom the will shall serve. Our material possessions deeply affect the heart and conscience. If we could get the right attitude towards these, we would also have the right attitude towards God (vs. 19-21). The heart-treasure of some kind, man must have. Jesus does not deny but seeks to direct this passion. Where? The argument used? (vs. 22-23). Conscience—the eye of the soul. If our heart is fixed upon earthly treasure, how will it affect our moral vision? How about the motto "Business is business"? No man will admit that he has no conscience. The result of a conscience gone wrong?
- (2) The result (v. 24). No middle ground. The alternative?
- (3) The cure (vs. 25-34). This applies alike to

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the rich and to the anxious poor. Realize that God is your Father, trust Him (6 : 25). Illustration—the birds (v. 26). What good would worry do? (v. 27). Trust is as rational as anxiety and more so, for worry kills and trust feeds the soul. Have more faith. Illustration—the lilies (vs. 28–30). God knows your needs and God is righteousness and life (6 : 33).

Sixth Day. *How to Attain These Ideals.* (Matt. 7 : 1–12.)

1. Help others (vs. 1–5). Few are perfect in striving after so high an ideal. Censure not but help. How? (v. 5).
2. Guard the Kingdom. A priceless pearl. How? (v. 6).
3. Pray, ask, seek, knock; what will happen? (vs. 7–8). What is the rational basis of prayer? (vs. 9–11).
4. Practice the “Golden Rule” (v. 12).

Seventh Day. *The Way into the Kingdom.* (Matt. 7 : 13–27.)

1. The true way (vs. 13–14). God's way or none. It is narrow only in the sense that it is purely spiritual. All must fulfill the condition. Cf. Study VI, Second Day.
2. The false way (vs. 15–20). (John 10 : 12–14; 14 : 6.) Sixty-four false Messiahs had already appeared. How know them?
3. The true way explained (vs. 21–23). Obedience to Christ as the express will of the Father; hunger and thirst

after righteousness to the complete surrender to Christ as Lord. Self-deception is the easiest thing in the world.

4. The true way illustrated (vs. 24-27). Grasp its vividness. What sure foundation to build upon outside the Divine will and the absolute righteousness? Can the heart, the conscience, the reason of any sane man be satisfied with anything else? Then why not make the complete surrender and become part of the new Kingdom?

5. The effect (8: 1). Read the entire sermon. Recreate the scene,—the hungry people, the commanding Christ, the marvellous effect. The disciples hardly comprehended it all. It was so lofty, so spiritual, who could ever live it? It was more like fragrant spices floating on the Galilean air than a practical talk on daily conduct and social relations. One thing they did understand—they must obey their Master. They could follow and learn of Him,—so they go out to live the life of the Kingdom.

STUDY X

LIVING THE LIFE OF THE KINGDOM—TEACHING BY EXAMPLE AND PRACTICE

First Day. *The Second Missionary Tour.* (Luke 8: 1-3.)

1. This is the deep truth that underlies the ministry of Jesus, namely: the disclosure of Himself as the embodiment of the Kingdom of God on earth, its living example and power to help others to realize it. Only thus could men ever understand the Kingdom or attain to it; by going out and living it with Christ. In other words, the way into the Kingdom is through a living faith in Him. To call out this faith in His disciples and interpret it in terms of the Kingdom of Heaven come on earth is henceforth to be the great task of Jesus.

2. Read Luke 8: 1-3. Who accompanied Him? Why was Jesus teaching these women? What place did they later have in His work?

Second Day. *A Lesson in Faith—The Faith of the Centurion.* (Luke 7: 1-10.)

With the above principle in view, determine the key thought of this passage. Why did the Centurion have such faith in Jesus? Just what was this faith? What does Matt. 8: 11, 12 mean?

“God’s one aim is to teach men the meaning of faith. To this end He puts us in a world where the unseen and the eternal are veiled from view. . . . Faith is one of the

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primal laws of the spiritual universe, always simple, universal, unvariable and immediate in its operation."—*F. B. Meyer.*

Third Day. *A Lesson in Compassion—The Widow's Son at Nain. (Luke 7 : 11-17.)*

Determine the key thought in the passage. Who possessed faith? Why did Jesus heal her son? To touch a bier was to suffer pollution. How does this deepen the compassion of Jesus?

Fourth Day. *Two More Lessons.*

1. A lesson in method—John the Baptist's Last Message (Luke 7 : 18-35 ; Matt. 11 : 2-19). Why did John stumble? Read Study IV, Sixth Day ; also Luke 7 : 33 and Matt. 11 : 12. How did John expect the Kingdom to come? Contrast quick judgments, ascetic habits and Messianic force with the reply of Jesus in Luke 7 : 22, 23. Now state the cause of John's message. How would his imprisonment affect his judgment of Christ? For Christ's judgment of John see Study IV, Seventh Day.

2. A lesson in gratitude (Luke 7 : 36-50). The first anointing of Jesus. Create the scene. Who was Simon? The woman? Their relation to each other? To Jesus? Why did she show such gratitude? What does Jesus put under her gratitude as the real cause of her being saved? What part of the Sermon on the Mount does this illustrate?

Fifth Day. *A Lesson in Unbelief. (Matt. 12 : 22-45 ; Luke 11 : 14-36.)*

As light reveals evil places, so growing faith calls forth unbelief. The result of the miracle on the multitude? On the Pharisees? How do the Pharisees evade the

truth? Jesus answers with three arguments. State them in your own words. Cf. the last one with Luke 11: 21, 22. Reread Matt. 12: 27, 28; now read vs. 31, 32. What was their real sin? Why can it never be forgiven? How do the Pharisees now seek to evade the charge of willful unbelief? (v. 38). Recall the second temptation. Now read the answer of Jesus. Why was it profitable for the disciples to have such a lesson? Cf. the righteousness of the Kingdom with that of the Pharisees.

Sixth Day. *A Lesson in True Kinship.* (Matt. 12: 46-50.)

Exclusiveness was a sin of the time. Is it so to-day? What great truth does it violate? In answering this question, determine the word most used by Jesus in the Sermon on the Mount to designate God. This idea of God was a new one. On what real ground does Jesus rest the principle of brotherhood in the new Kingdom? (cf. Matt. 12: 50 with Mark 3: 35). Which has the deeper insight? Does this idea of kinship violate the family ties? Give your reason.

Seventh Day. *Some Conclusions.*

1. Grasp the thought in each day's lesson. How varied the teaching! How was it calculated to call forth deeper fruit? Is your fruit deepening? If not, why? Faith begins with love and obedience.

2. Study the Chart, and observe the growing popularity of Jesus marked by the rise of line.

3. Observe the gradual but gentle putting forth of the higher claims of Jesus. What grandeur! What humility!

4. Dwell much upon the breadth of His purpose and sympathies.

“Don’t let your doubts trouble you too much ; and don’t feel that you have got to resolve them all. Often the best thing you could do with your doubts is to hang them up to dry. Then when a good time comes, you can take them down again to look at. In many cases, you’ll find that somehow they’ve settled themselves.”—*Horace Bushnell*.

“We feel that a new being is taking part in human affairs. There is a native tone of grandeur and authority in His teaching. He speaks as a being related to the whole human race. A narrower sphere than the world never enters His thoughts. You never hear from Jesus that pompous, swelling, ostentatious language which springs from an attempt to sustain a character above our powers. He talks of His glories as one to whom they are familiar. He speaks of saving and judging the world, of drawing all men to Himself, and of giving everlasting life as we speak of the ordinary powers which we exert.”—*Channing*.

STUDY XI

ILLUSTRATING THE KINGDOM: TEACHING BY PARABLES—THE PARABLES BY THE SEA (Matt. 13: 1-53).

HAVING listened to the deep principles of the Kingdom and having seen them actually realized in many ways, the disciples are now ready for further teaching. Upon this occasion Jesus uses parables. A parable is a word picture in which a well known fact is used to illustrate a truth. The parables in this section all illustrate some feature of the Kingdom. They have remarkable literary unity. A parable has two advantages: it tells a great truth without telling the whole truth—that is any more than those who hear are able to understand. Now read Matt. 13: 10-17.

First Day. *The Parable of the Sower.*

The principle of development (Mark 4: 25-29). In what way was the Kingdom to develop?

Unequal development (Matt. 13: 1-9). Why is the growth unequal? Give the four reasons. Now study the interpretations in vs. 18-23. Cf. Mark 4: 13-20. Jesus had been sowing seed and this parable reveals the growth of the Kingdom thus far.

Second Day. *The Parable of the Tares.* (Matt. 13: 24-30.)

Why do the good and bad thrive together? Can you give two possible reasons why the bad are not rooted up?

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Now study the interpretation in vs. 36-43. Express it in your own words. What might these two parables explain in the lives of the different disciples?

Third Day. *The Parable of the Mustard Seed.*

The extensive growth (Matt. 13 : 31, 32). What kind of a seed was it? Its growth in oriental countries was phenomenal. With what tree in our country can we best compare it? What can we hope for the future of the Kingdom? Its universality?

Fourth Day. *The Parable of the Leaven.* (Matt. 13 : 33.)

The intensive growth and transforming power of the Kingdom. Only one verse but how instructive. Just what does leaven do? Of what is leaven a symbol? Who constitutes leaven? Let your mind dwell at length on the transforming power of the Kingdom. Try to realize the extent of the lump that needs to be leavened.

Fifth Day. *The Hidden Treasure and the Pearl of Great Price.* (Matt. 13 : 44-46.)

What great fact regarding the Kingdom do these parables set forth? What statements in the Sermon on the Mount do they illustrate? Dwell upon the great value of the Kingdom. Express it in your own words. The hidden treasure represents the unseen laws of God's universe both physical and spiritual. To discover and obey these is to possess a pearl of great price. They were all present in Christ.

Sixth Day. *The Parable of the Drag Net.* (Matt. 13 : 47-50.)

Why do self-seeking men get into the Kingdom? How

will God sift them out? How is the Church constantly being sifted? Read again vs. 36-43. What is really meant by fire? Are the judgments of God ever arbitrary? How do you answer v. 51? Do you hold all that is valuable in the old and reach out after that which is valuable in the new?

Seventh Day. *The Kingdom and the King.*

Make a hurried review of the last three lessons. Try to realize how clearly Jesus has sought to reveal the true nature of the Kingdom. To what extent do you think the multitudes and the disciples grasped the message? Note also how very little, comparatively, Jesus has said about the real relation of the disciples in the Kingdom to the King. Can we now anticipate such deeper self-revelation?

“Let knowledge grow from more to more
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster.”

—*Tennyson.*

DIVISION III.—The King Precipitates a Crisis at Capernaum.

STUDY XII

THE PASSION FOR THE KINGDOM AND THE APPROACHING CRISIS

FOLLOWING the feeding of the five thousand, Jesus spoke plainly of the spiritual nature of His Kingdom, and of Himself as the way into the Kingdom. The result was a severe crisis. We will now study the causes which lead to the crisis ; also the wonderful passion which Jesus had for the Kingdom and His method of imparting it to others.

First Day. *A Lesson on Faith.*

1. Stilling the tempest (Mark 4 : 35-41 ; Matt. 8 : 23-27 ; Luke 8 : 22-25). Jesus had tried to teach them faith in His Divine power and compassionate desire to use that power. Have they faith in either ? (vs. 38, 41).

2. The Gadarene demoniac (Mark 5 : 1-20 ; Matt. 8 : 28-34 ; Luke 8 : 26-39). Glance over Mark. Note the confession of the demoniac, the gross materialism of the people and the desire of the healed man for service.

See articles on “demons” in *Hastings Bible Dictionary* and the *Dictionary of Christ and the Gospels*. One thing is certain. Christ recognized their real presence and His mission to destroy their power in order to the setting up of His own Kingdom. They were always associated with physical disease and sin. Modern psychology has much to say in regard to their possession of the “subliminal

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consciousness," hence their superior knowledge of Christ's real identity.

Second Day. *Jairus' Daughter.* (*Mark 5 : 21-43 ; Luke 8 : 40-56.*)

1. The multitude is becoming a hindrance (*Mark 5 : 24, 31*). They emphasize the miracles and prevent deeper teaching. They arouse suspicion of insurrection. Why is it time for a general sifting?

2. The woman's faith. Cf. with disciples in First Day. What light on the character of Jesus? (*v. 30*).

3. The selection of the three. Why did Jesus choose these particular three? What other occasions?

4. The two miracles. How are they well attested? Why keep it silent? What power is here claimed?

Third Day. *Rejected Again at Nazareth.* (*Mark 6 : 1-6 ; Matt. 13 : 54-58.*)

Determine cause of unbelief; cf. with above lesson.

"Both theological and scientific thought has led to a position where belief in the actuality, in the career of Jesus, of what is known as miracles is made possible if not inevitable. It is scarcely too much to affirm that a belief in these occurrences as vital parts of the Christian revelation is rising, compared with which all previous belief is feeble and superficial. This consummation is being prepared for in modern conceptions of the Order of Nature, of Human Personality, and of the Divine Being."—*Art. Dict. Christ and the Gospels, Vol. 2, p. 186.*

Fourth Day. *The Missionary Spirit of Jesus—The Twelve Sent Out.* (*Matt. 9 : 35-11 : 1.*)

1. The source of the passion (*9 : 35-36*). What is

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it? "Fainted and scattered,"—"harrassed, cast down, bewildered by those who should have taught them" (*Allen*). Cf. with our home and foreign fields. Jesus is, Himself, filled with the passion (v. 35). How does He impart it? Three ways (vs. 36, 37, 38 and 10: 1-5). What are they? Now compare with following: Learn the great need, pray about it and listen for a personal call.

2. Another source. The particular field (v. 6). Your wonderful message (vs. 7, 8). Service begets passion; giving only lets more of Christ in. The Dead Sea has no outlet.

Fifth Day. *The Directions to the Twelve.* (*Matt. 10: 9-33.*)

Make your own outline and compare—

1. The equipment (vs. 9-15). What is it?
2. The dangers (vs. 16-23). What are they?
3. The strength (vs. 19-20). What is it? Also vs. 24-33.

4. The great danger pointed out (vs. 34-39). What is it?

5. The reward (vs. 40-42). What is it? Read again 9: 35 and 11: 1.

The example and spirit of the King is the secret source of the passion for His Kingdom. Dwell prayerfully upon this wonderful passion for souls. The sublime pathos of this incident is heightened in the light of the crisis soon to follow.

Sixth Day. *Herod's Notice of Jesus and Death of the Baptist.* (*Mark 6: 14-29; Matt. 14: 1-12; Luke 9: 7-9.*)

1. Read Luke 9: 7-9. Herod's conception of Christ?

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Cf. Study VII, Fifth Day. Emboldened by John's death what might he do? See Luke 13: 31-32. Read John 6: 15. It is possible that this movement was already on foot and that both Jesus and Herod knew of it. Simon the Zealot may have been a ringleader of it. Why would the Jewish ruler find it of advantage to encourage this movement? Why was it necessary for Jesus to speedily reveal the nature of the Kingdom and His own place in it? See also Second Day, Sec. 1. Read Matt. 14: 1-12. What effect would v. 12 have?

2. Read Mark 6: 14-29. Contrast the voluptuous sensuality of Herod's court with the severe righteousness of John and the broad deep sympathies and pure life of Jesus. How would you characterize Herodias and her daughter? Was Herod justified in keeping his oath? Why? (Matt. 5: 33-37). Is the crystal purity, the sinless perfection of Jesus beginning to possess you?

Seventh Day. *Some Conclusions.*

Gather up the threads of each day's teaching. View them first in the light of the approaching crisis; second, in the light of Christ's higher claims upon your own character and service. Read thoughtfully the following taken from *The Man Christ Jesus by Speer*, p. 127. The poem is by *Sidney Lanier*.

"For the very idea of such a character one might well let himself be branded or broken on the wheel; and the man that would laugh or mock at it is certainly mad. He whose heart is in the right place must even lie low in the dust, and worship and rejoice. 'Unquestionably the moral image of Jesus, even if regarded as nothing more than an idea, is the noblest and dearest possession of humanity; a thing, surely, for which a man might be willing

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to live or to die. For this idea is the noblest to which, in religion or in morals, the mind of man has ever attained. It is the crown and glory of the race; it is the holy place in which the moral consciousness may find refuge from the corruption of every-day life. The man who would knowingly stain or becloud this idea would be a blasphemer against the majesty of the divinely begotten human spirit, in its fairest and purest manifestation' (*Ullmann, The Sinlessness of Jesus*, pp. 77, 78). All other manifestations are marked by flaw and failure. . . ."

"But Thee, but Thee, O Sovereign Seer of Time,
But Thee, O poet's Poet, wisdom's Tongue,
But Thee, O man's best Man, O love's best Love,
O perfect Life in perfect labour writ,
O all men's Comrade, Servant, King, or Priest,—
What if or yet, what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumour, tattled by an enemy,
Of inference loose, what lack of grace,
Even in torture's grasp, or sleep's or death's,—
Oh, what amiss may I forgive in Thee,
Jesus, good Paragon, Thou Crystal Christ?"

STUDY XIII

THE HEART OF THE KINGDOM AND THE
CRISIS AT CAPERNAUM (Matt. 14: 13-15: 20;
Mark 6: 30-7: 23; Luke 9: 10-17; John 6: 1-15).

First Day. *The Feeding of the Five Thousand.*

1. Read all four accounts, answering the following questions: (a) Why did Jesus seek the desert place? (b) Why did the multitude follow? (c) Why did He feed them? (d) What is the significance of the time of year? (John 6: 4, 5).

2. Cf. your answers. (a) To get away from Herod (Matt. 14: 13); to be alone with the disciples (Mark 6: 30, 31); and to gather together the passover crowds outside the city (John 6: 4-6). (b) Read John 6: 2. (c) Out of compassion for their hunger (John 6: 5); to test the faith of disciples (John 6: 6); and to form a basis for more spiritual teaching concerning Himself and the Kingdom. (d) Jesus undoubtedly sought to associate Himself with the passover meal or sacrifice.

Second Day. *The Miracle (Continued).*

1. Read above, Sec. 2. Contrast faith of Jesus with helplessness of the disciples (Mark 6: 34-38; John 6: 7-9). What did it require for each disciple to start out with his little portion of bread? "How many loaves have ye?" What part did the disciples have? What limit is there to Christ's power to feed the world to-day? "A good book is a loaf of bread; the printing press the

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miracle of the loaves and the fishes" (*Victor Hugo*). Apply this to the Bible and missionary forces.

2. The effect on the crowd (John 6: 14, 15). Read Isa. 25: 6-9; Study VIII, Sixth Day. What would have happened if Jesus had yielded to their demand? What temptation here presents itself? What prompt action is now necessary?

Third Day. *The Discourse on the Bread of Life.*
(*John 6: 22-71.*)

1. On the water. The key to this incident is Mark 6: 52. Faith in Christ's power over the forces of nature is fundamental. It must underlie both His power to rise from the dead and to impart Himself as life to others. See Study X, Seventh Day, also XII, Third Day.

2. The occasion (John 6: 22-27). Why did they seek Jesus? Three reasons (John 6: 2, 14, 15, 26). Does Jesus really mean that men are not to seek Him for health, freedom and prosperity? Read Matt. 6: 33. What is Christianity doing for the world to-day? What does Jesus now offer them? (John 6: 27).

Fourth Day. *The Bread of Life (Continued).*

Read rapidly vs. 26-71. Make a brief outline. Cf. with following:

1. Jesus offers the new bread as meat which the Father has authorized Him to give (v. 27), tells them its real nature, its source, its power and how they are to possess it.

(1) Its nature: Abiding (v. 27), not like manna in that it is spiritual, but like manna in that it came from Heaven (vs. 33, 34). It is also personal; giving eternal life (v. 35).

(2) Its source: My Father (v. 32).

- (3) Its power: It satisfies all hunger (v. 35) and assures the resurrection life (v. 40).
- (4) How to possess it: Work for it (v. 27). How? By believing on Christ (v. 29). Aids to believing; the miracle, the personal Christ and the Father's help (vs. 35-39).

Fifth Day. *The Bread of Life (Continued).*

2. The Jews object to claims of Jesus. He answers by repeating His offer and explaining it (6 : 41-51).

- (1) The objections. To the source (v. 41). The reason, His physical origin (v. 42).
- (2) The reply. Jesus replies by explaining the above statements. Cf. Fourth Day, Sections (4) and (1).
 - (a) How to possess it. Did not I tell you that the Father must draw you. Human knowledge and desires cannot produce faith (v. 44). Let your Scripture aid you to faith (v. 45). I repeat it (v. 47).
 - (b) Its nature. It *is* personal (v. 48) and *does* give life (vs. 49-50) and *is* bound up in my living personality (v. 51).

3. The Jews strenuously object. Jesus only repeats His offer and then interprets it.

- (1) The objection. How can this man give us His flesh to eat?
- (2) The reply. Jesus replies it must be and states the alternative (v. 53); reaffirms its power (vs. 54, 55) and states again how to possess it; by appropriation, indwelling each

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the other (v. 56). Once again Jesus asserts its power because it is all from the Father through the Son (vs. 57, 58).

- (3) The explanation. Ye shall understand after My resurrection (v. 62). This is a spiritual truth, figuratively stated (v. 63); not an understanding of processes but a right heart is necessary for its real appropriation (v. 64). You can know only as you try it by the Spirit's aid (vs. 65). Read John 3: 1-16. Now read the entire passage and write down just what you think Jesus was trying to say. Cf. it with the following paraphrase:

The people followed Jesus because they thought He was going to set up a Kingdom that would satisfy only political ambition and bodily needs. But it was a Kingdom of righteousness. Blessed are they that hunger and thirst after righteousness for they shall be filled. The deepest hunger of the soul is the hunger after the life of God. This life God has communicated through His Son. He is the living bread, the righteousness of God in fleshly form. To believe in Him, to love Him, to obey Him, to seek constant fellowship with Him, this is to appropriate Him, to feed on Him. Thus all that is pure, holy and Divine in Him, He will communicate to you; this is Eternal Life. But as bread must be broken and flesh sacrificed before it can really be partaken of (v. 62), so must the Son of Man ascend where He was before. He must be spiritually discerned and appropriated (v. 63), but because of the evil tendencies in some of your hearts ye must be born of the Spirit (vs. 64, 65).

4. The result upon the disciples? Upon the Twelve? Consider the answer of Peter. Just how is this true?

Did Peter know this by intellectual grasp or by a deepening heart experience? All saw clearly the spiritual nature of Christ's teaching.

Sixth Day. *The Final Break with the Pharisees over Unwashed Hands.* (Matt. 15 : 1-20 ; Mark 7 : 1-23.)

This commission from Jerusalem had doubtless been watching and listening to Jesus during the preceding events. With fiendish glee they saw the multitudes turn away in disappointment and disgust from this dreamer. Now is their opportunity. If they can only discredit Jesus as a lawbreaker, His defeat is certain.

Read Mark 7 : 1-4. What was the custom of the Pharisees? What is the accusation? In vs. 6-13, Jesus answers with a counter charge and then in vs. 14-23 sets forth by a vivid figure of speech the fundamental difference between His teaching and that of the Pharisees. Try to realize this wide difference. Does it explain Matt. 5 : 17-20? Read Matt. 15 : 12-14. What is the inevitable result? The cleavage is deep and final. Why cannot the Pharisees, as such, enter into the Kingdom of Heaven?

Seventh Day. *Summary of the Week's Study.*

Read Mark 6 : 31, 53-56 ; also John 6 : 66, 67. Try to realize what has happened. Instead of a wonder worker, healer and temporal king, what do the people find Jesus to be? The Pharisees also find their time-honoured traditions and customs ruthlessly set aside for a deep spiritual truth they frankly do not desire to possess. What was the result in each case? Realize the tragedy and pathos of it all. What does it mean for the world to turn

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away from Jesus? The Twelve, bewildered and hesitating, turn to Him. They do not understand Him; they only love Him. He satisfies them. Read again John 6 : 22-71. Just what was Jesus offering the world? Just what does the world need, to accept that offer?

“The suffering Saviour, lovingly known, and through His wounds letting out His life into the starved lives of those who hold Him fast, that is the Gospel. It is not what church you belong to or what work you do, but what you know of, how deeply you are fed by Him—the suffering Saviour. That is the question for the soul.

“Before His cross the lesson must be learned. Stand there until you are grateful through and through for such a love so marvellously shown. Let gratitude open your life to receive His Spirit; let it make you long and try to be like Him; let love bring Him into you so that you shall do His will because you have His heart. That entrance of His life into you shall give you strength and nourishment you never knew before. Then you shall know in growing, dependent, delighted strength, more and more every day, the answer to the old ever new question, ‘How can this man give us His flesh to eat?’ ”
—*Bishop Phillips Brooks.*

STUDY XIV

REVIEW AND SUMMARY

First Day. *Studies I and II.*

1. Review the authenticity, date, purpose and chief characteristics of each Gospel.
2. Master the geography. Make your own map.
3. Master the chronology. Study the Chart.

Second Day. *Studies III to V.*

Read Luke's account of early years, write a sketch of John the Baptist and review the meaning of the events to Study V.

Third and Fourth Days. *Studies VI to XI.*

1. Master the conclusions in Studies VI and VII, the reasons for choosing the Twelve and the current idea of the Kingdom in Study VIII.
2. Read rapidly the Sermon on the Mount as the "Constitution of the Kingdom," also the introduction to Study X, and try to realize the development of Christ's teaching.
3. Determine the thought of each parable.

Fifth and Sixth Days. *Studies XII to XIII.*

Write a brief paper on the "Capernaum Crisis."

Seventh Day. *Some Conclusions.*

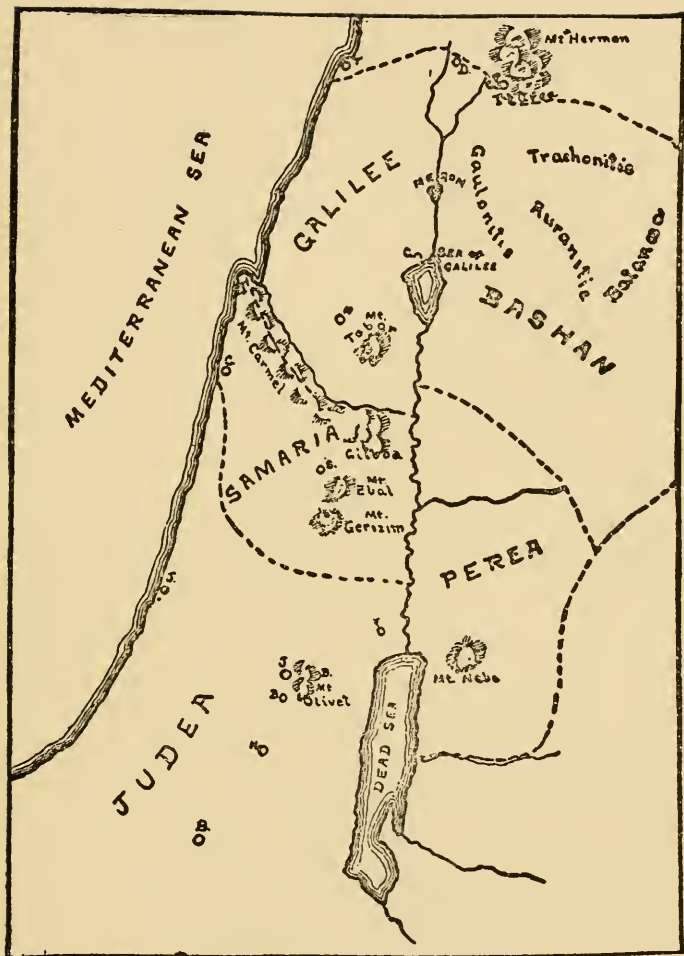
1. The plan of Jesus: to slowly press His claims as

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Messiah and Saviour. To do this He establishes a new moral and spiritual order known as the "Kingdom of God." Only those who come into a living relation of faith in Him can enter. Righteousness, love, service and sacrifice are to be the controlling principles. It is to affect all relations, include all people and comprehend all ages.

2. The method of Jesus. First, He called about Him a select group; in these He sought to inspire faith, reveal the deeper meaning of the Kingdom and to impart His missionary spirit. Second, the seed truths dropped in Lesson VI, have been slowly developed in Galilee. They are to be further developed in and about Jerusalem, where the supreme step in the development takes place. Read Foreword, "The Kingdom." For this step His disciples must be especially prepared.

3. The teaching of Jesus. Thus far the emphasis has been put upon the Kingdom, from now on it will be upon the conditions of membership, the real nature and claims of the King, and upon suffering, death and resurrection as the only way of achieving the Kingdom. See Study VI, Seventh Day. The first He addresses mostly to the people in Perea; the second mostly to the Jewish rulers in Jerusalem; the third to the disciples in private.



BLACKBOARD MAP. PALESTINE.

PART IV

The Year of Internal Development and Growing Hostility

DIVISION I.—The King Retires with the Twelve Into Northern Galilee, Where He Deepens the Apostles' Faith and Reveals His Plan for Attaining His Kingdom.

STUDY XV

THE CORNER-STONE OF THE KINGDOM AND
THE VISION OF ITS ULTIMATE TRIUMPH
(Matt 15-18; Mark 7-9; Luke 9).

First Day. *The Retirement.* (Matt. 15 : 21; Mark 7 : 24.)

1. Study Chart : note characteristics of period.
2. Reasons for withdrawal. (*a*) To get out of Herod's territory (Mark 8 : 15). (*b*) To be alone with His disciples. Trace, in ink, the route (Mark 7 : 24, 31; 8 : 10, 22, 27; 9 : 30, 33).

Decapolis means, *deca*—ten, and *polis*—cities, situated north of, east and southeast of Capernaum; founded by Greeks and federated into a league by Pompey, B. C. 63-64.

3. The disciples needed their faith deepened. How would the Syrophenician woman's faith help them? (Matt. 15 : 21-28).

Study XV The King and His Kingdom

Second Day. *Feeding the Four Thousand.* (Mark 8 : 1-9 ; Matt. 15 : 32-38.)

1. Cf. Mark 6 : 30f ; John 6 : 1f. Some would identify them. What is your opinion? Read Mark 8 : 2, 17-21. Now give the reasons for the miracle.

2. Seeking a sign (Matt. 16 : 1-4 ; Mark 8 : 11-13). Evidently lying in wait for Him. Why did they seek a sign? Why should they know better?

3. The disciples rebuked for their little faith (Matt. 16 : 5-12 ; Mark 8 : 14-21). Read both accounts. These words were aimed to make the disciples think seriously. What good reason had they for not having absolute faith? (Mark 8 : 17-18).

“Every student needs a wider life and a deeper life. Christ did those two things for His disciples. He widened the circle of their ideas, and He deepened the intensity of their convictions. The hardest things in the world to unite are breadth of apprehension with intensity of convictions.”
—*President Faunce.*

Third Day. *The Confession of Peter.* (Matt. 16 : 13-20 ; Mark 8 : 27 ; Luke 9 : 18.)

1. The place. Near Cæsarea Philippi, at the foot of Mt. Hermon on site of Panias, so called from the god Pan, to whom was consecrated a cave near by. “It lay 1,050 feet above sea level, while Hermon towered 8,000 feet above it.” The journey was for retirement.

2. The confession. Read Study XIV, Seventh Day. Who is this who makes such sweeping claims and manifests such power? For the first time Jesus seeks a definite answer in His disciples. Whom do the people think? The disciples? (v. 16). How did Jesus feel about it? To what did He attribute the insight?

The Corner-Stone of the Kingdom Study XV

Fourth Day. *The Effect of Peter's Confession.*

1. The Corner-Stone of the Kingdom. Jesus seized upon Peter's confession of faith, that is, the truth for which it stood, and made it the foundation rock of His Kingdom. Just what was it? (1 Cor. 3 : 10, 11). All who possess this faith will be like Peter, built as stones into the great temple structure of the Kingdom (Matt. 21 : 42, 43 ; Acts 4 : 10-12 ; Eph. 2 : 19-22 ; 1 Pet. 2 : 4-7).

2. The power of the Kingdom (v. 18). What was it?

3. The authority of the Kingdom (v. 19). First, spiritual ; second, administrative ; third, constructive : possessing the truth they were to open the doors for others to enter and not hinder. They were to spread the Gospel message. Realize the responsibility that goes with this deeper knowledge of Christ. Jesus emphasizes it many times later.

Note. We venture to paraphrase Peter's confession. "Even though everybody has left you and some seek to kill you and you have made it plain that you are not the kind of a Messiah we are looking for, still we believe there is that about you which indicates plainly that you are none other than the Christ, the Son of God."

Fifth Day. *The Shadow of Calvary.* (Matt. 16 : 21-28 ; Mark 8 : 31-9 : 1 ; Luke 9 : 22-27.)

1. The time has now come for Jesus to reveal to His disciples the deepest secret of His ministry. What was it?

2. The effect upon the disciples? The current idea of the Kingdom had no place for Isaiah's suffering Messiah (Isa. 53). It was a severe shock to the disciples' faith. Jesus felt it necessary to have the attestation of heaven ; the real reason for the Transfiguration.

3. Some inferences. The Resurrection is always coup-

Study XV

The King and His Kingdom

led with the prophecy of death. Why? What is involved in Christ's reply to Peter? Just why should this be? (Mark 9 : 1 ; John 12 : 24-32 ; 15 : 13 ; 16 : 7-14). Now read Mark 8 : 34-38. What part must every Christian have in this great truth?

Sixth Day. *The Vision of Ultimate Triumph—The Transfiguration.* (Matt. 17 : 1-13 ; Mark 9 : 2-13 ; Luke 9 : 28-36.)

1. The circumstances. Create the scene. Enter into Nature's holy sanctuary with prayer (Luke 9 : 29).

2. The Transfiguration. "It was not one person's optical delusion, but a vision granted to three persons at once" (*Plummer*). Cf. the accounts in detail.

3. Its purpose. Read Fifth Day, Sec. 1 (Luke 9 : 31). What is implied in the word "accomplish"? The presence of Moses and Elijah? The voice from heaven? Jesus alone? (v. 36). What was the ultimate vision? Jesus was also greatly strengthened for the work that lay before Him.

4. The demoniac boy (Mark 9 : 14-29). There is a real unity between this incident and the above scene. What is it? (Luke 9 : 33). What is the truth taught? (vs. 23, 29).

5. A second revelation of Calvary (Mark 9 : 30-32 ; cf. Matt. 17 : 23 ; Luke 9 : 44, 45). Contrast the effect with Matt. 16 : 22. What progress?

Seventh Day. *Greatness and Responsibility in the Kingdom.* (Matt. 18 ; Mark 9 : 33-50 ; Luke 9 : 46-50.)

1. The secret of greatness. What is the principle? (Mark 9 : 35 ; 8 : 34). The responsibility? (Matt.

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18: 6-14). See Fourth Day, Sec. 3. The disciples had been discussing Christ's words to Peter (Matt. 16: 18-19).

2. Another secret of greatness (Matt. 18: 15-35). To forgive is to be great. Trace the practical steps (vs. 15-20). The advantage gained? The limit of forgiveness? (vs. 21-22).

3. The duty of forgiveness (vs. 22-35). Upon what principle does it turn? "Ten thousand talents," equal to about twelve million dollars. Cf. one hundred pence. Read again vs. 32-35. Dwell upon the virtue of humility, service and forgiveness in the light of the above revelation. What does Christ expect of us?

"His perfection is the goal at which our imperfections aim; His fullness is that upon which humanity's defect forever draws. This is the central truth of the Transfiguration. That great scene has first a factual life, and then a prophetic. It is, first of all, the revelation, in the midst of His humiliation, of the moral perfection that dwelt in Christ; the actual disclosure of the fathomless glory of the Lord.

"There is, however, the prophetic side. What Christ is in complete realization, that humanity is prophetically; He is the perfect humanity after which we must forever strive, and short of which we must forever fall. The goal is the flying goal; the high calling is ever lifting itself into the infinite heights of God in Christ Jesus. Below time, deeper than the relations of Creator and creature, His being goes; He is the Eternal Humanity in the life of the Infinite."—*Gordon, in The Christ of To-day, p. 131ff.*

*DIVISION II.—The King Leaves Galilee for Good—
Evangelizes Judea and Perea, and Appeals in
Vain to Jerusalem by a Deeper Revelation of His
True Kingship.*

STUDY XVI

THE KING SENDS OUT THE SEVENTY AND
MAKES HIS THIRD APPEAL TO JERUSALEM
(Matt. 19:1; Mark 10:1; Luke 9:51-10:24; John
7:1-8:59). See Chart.

First Day. *The Steadfast Passion.* (Luke 9:51-62.)

1. The passion directed. "The descent into the valley of humiliation." A calm clear note of triumph mingled with stern rebuke, tender pleading and passionate outpouring of love. This whole study is like a spring day; glorious sunrise, thunder-clouds, storms, beautiful sunset with a rainbow of promise.

2. The passion analyzed. Read the passage thoughtfully.

"He set His face towards Jerusalem. What does it mean? First, detachment from all that prevents progress to Jerusalem; even a home, if the home interferes with the journey. Secondly, abandonment of the nearest earthly ties, any interest which interferes with this great movement towards the building of the city of God.

"There lies Jerusalem, hostile, doomed; but watch Him. He must pass through the hostility, know it, feel it, gather it into His heart, die in His wrestling with it.

The King Appeals to Jerusalem Study XVI

. . . Every city is Jerusalem in some sense. Your Jerusalem is where you live.

“ ‘The Son of Man hath not where to lay His head.’ Do not pity Him. Pity yourself, if you have any place that holds you resting when you ought to be out on the highway towards the city of God.”—*Rev. G. Campbell Morgan, D. D.*

3. The passion applied. The seventy sent out (Luke 10: 1-24). The marvellous passion for the Kingdom grown in scope and intensity. Cf. Study XII, Fifth Day. Observe changed note in teaching (vs. 13-15).

“Let me plead for the foreign missionary idea as the necessary completion of the Christian life. It is the apex to which all the lines of the pyramid lead up. The Christian life without it is a mangled and imperfect thing.”—*Phillips Brooks.*

Second Day. *At the Feast of Tabernacles. (John 7: 1-36.)*

1. Yesterday's lesson doubtless took place between vs. 9 and 10. While the seventy were evangelizing the country Jesus went alone to plead with Jerusalem.

2. The feast. See Chart. It celebrated the final ingathering of all the harvest, grain and fruit, commemorated the safe journey through the wilderness, and looked forward to the final ingathering of all nations by the Messiah King. It was a most opportune time for a spiritual disclosure of the true Messiah.

3. Read vs. 1-36, with the following in mind.

- (1) His brethren (Mark 6: 3) urge Him to perform His wonderful works in Jerusalem and let the rulers judge if He be the Christ (vs. 1-9). Jesus refuses, but goes up secretly where He is

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much sought after (vs. 10-13). Why do they urge Him? What temptation is involved? Why is He not openly acknowledged?

- (2) The Jews marvel at His wonderful insight into Scripture and truth, not having learned the subtle logic of their schools (v. 15). Jesus replies, "My insight and knowledge come not from legal training and critical understanding, but from a spiritual experience born of obedience to My Father's will, and an effort to seek only His glory. This makes Me both true and righteous" (vs. 16-18). Can any one have the same experience? (v. 17). Why has the Jew not had it? (vs. 19-24).
- (3) To the question in vs. 25, 27, Jesus replies, "You know all about My physical source and destiny, but about My spiritual source you know nothing (v. 28), and where I am going ye know not, and if ye did know ye could not come" (vs. 33-34). Jesus does not tell them why until later (8: 21-30). What do they think He means? (7: 35, 36). What is the result of this teaching? (vs. 31, 32).

Edersheim's—*The Life and Times of Jesus the Messiah*, Vol. II, Chaps. 6-8, are very illuminating on the relation of Jesus to this feast.

Third Day. *The Living Fountain.* (John 7: 37-52.)

1. "The last day"—A golden pitcher filled with water was poured upon the altar, symbolic of the past—the riven rock in the wilderness; of the future—the outpouring of the Holy Spirit on all nations.

2. The voice of Jesus (vs. 37, 38). What is the rela-

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tion of the two thoughts? (v. 39). How can Jesus become a living fountain in one's soul? You can hammer ice into a hundred pieces, and still it is ice. Only the sun's rays can melt it into water. The result? (vs. 40, 41, 42-44).

3. Why did not the officers take Jesus? Why did Nicodemus seek to defend Christ? The result? (vs. 45-52).

“Thy soul was like a star, and dwelt apart;
Thou hadst a voice whose sound was like the sea;
Pure as the naked heavens, majestic, free.”

Fourth Day. *The Light of the World.* (John 8 : 12-30.)

1. John 8 : 1-11, not regarded as an original part of the Gospel, may be a displaced section. It is true to the spirit of Jesus. Read it carefully.

2. The Court of the Women was brilliantly lighted—symbolic of the coming Messiah (Luke 2 : 32). Read v. 12. How is Jesus our light? (vs. 32-36 ; 7 : 17).

“The Pharisees could not have mistaken the Messianic meaning in the words of Jesus, in their reference to the past festivity: ‘I am the Light of the World.’”—*Ederheim*.

3. Who is the true witness? (v. 18). Why could they not follow? (vs. 21-24). How could they follow? (v. 24). Why did they not know Him? (v. 19). How could they know Him? (vs. 25-30).

Fifth Day. *The Spiritual Emancipator.* (John 8 : 31-50.)

1. The root of their unbelief was sin leading to spiritual blindness; this was bondage. How could they become free? What would follow this freedom?

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“The leaders of Israel were compassing the death of Jesus. And He sought to turn them from their purpose, not by appealing to their pity nor to any lower motive, but by claiming as His right that for which they would condemn Him. He was the Sent of God, the Messiah; although to know Him and His Mission, it needed moral kinship with Him that had sent Him; did Israel, as such, possess it? They did not; nay, no man possessed it, till given him of God.”—*Edersheim, Vol. II, p. 167.*

Sixth Day. *The Great “I Am.” (John 8 : 51-59.)*

1. The assertion in v. 51 leads to charge of having a devil. Why? (vs. 52-55).

2. The assertion in v. 56 is challenged, to which Jesus makes the bold and sweeping reply in v. 58. The Jews doubtless associated it with the great “I Am,” who spoke to Moses on Horeb and hence as rank blasphemy. The result? (v. 59).

“Think of our holy and beautiful Christ, His heart the home of a love that enfolded the world, His spirit the stainless, truthful mirror of the Eternal, His mouth dropping with every word pearls of divinest wisdom—to think of Him hated and wasted by these men is to think, as it were, of the crown of God with all its stars dimmed, corroded, dissolved by mists bred in dismal swamps formed by the decayed life of ancient worlds.”—*Fairbairn, Studies in the Life of Christ.*

Seventh Day. *The Beautiful Sunset. (Luke 10 : 17-24 ; Matt. 11 : 25-30.)*

The storm is past—beyond the Jordan the rainbow of promise. Why is not Jesus disheartened? Why should the disciples rejoice? What is the real cause for thanks-

The King Appeals to Jerusalem Study XVI

giving? What intimacy does Jesus suggest between Himself and the Father? How can that be ours? (Matt. 11 : 27-30).

"The healing of those demoniacs might seem a small thing ; but it was not ; it was really a crisis—the crisis in the history of the human race. . . . He who understands this group of sayings, has found his way to the heart of Christianity."—*Prof. Wm. Sanday.*

"Come, ye disconsolate, where'er ye languish,
Come to the mercy-seat, fervently kneel :
Here bring your wounded hearts, here tell your anguish ;
Earth has no sorrows that heaven cannot heal.

"Joy of the desolate, light of the straying,
Hope of the penitent, fadeless and pure,
Here speaks the Comforter, tenderly saying,
Earth has no sorrow that heav'n cannot cure.

"Here see the Bread of life ; see waters flowing
Forth from the throne of God, pure from above ;
Come to the feast of love ; come ever knowing
Earth has no sorrow but heav'n can remove."

STUDY XVII

THE KING RETIRES TO PEREA—THE FOURTH
APPEAL TO JERUSALEM (Luke 10: 25-13: 35;
John 9: 1-10: 42).

First Day. *On the Way.*

1. The good Samaritan (Luke 10: 25-37). The thought and teaching explain themselves.

2. Mary and Martha (Luke 10: 38-42). This visit took place either going or coming from one of the feasts. Why does Luke mention it? Jesus probably meant to teach that Martha was mistaking his visit for one of physical appetite rather than spiritual friendship. Hence the gentle but earnest rebuke. What principle is involved?

3. A lesson on prayer (Luke 11: 1-13).

Our own hunger and what we see it to be to others. Determine the principle of prayer laid down (vs. 2-4).

The need of persistence in prayer (vs. 5-10). Why?

The reasonableness (vs. 11-13). What is the rational basis of prayer and our right to expect an answer? What does God give? All illustrate some principle of the Kingdom.

Second Day. *Woes and Warnings.* (Luke 11: 37-12: 59.)

1. Woes against the Pharisees (11: 37-44). Determine the cause of each woe. How do they illustrate Matt. 5: 20.

2. Woes against the lawyers (vs. 45-51. Cf. Mark 9: 33-45).

3. Warnings against materialism and sin (18: 1-34). What part of the Sermon on the Mount does this expound? See Study IX, Fifth Day. Note the cause, the penalty and the cure.

4. Watch for the Kingdom; be faithful (vs. 35-41).

5. Be not misled by divisions. The roots of the Kingdom go deep. Why the division? (vs. 42-53).

6. Signs of its coming (vs. 54-59).

Third Day. *On Entering the Kingdom.* (Luke 13: 1-30.)

The Galileans slain by Pilate (vs. 1-9). To what teaching does this incident lead?

The purpose of the Kingdom (vs. 10-21). What is it? (vs. 10-17). How illustrated? (vs. 18-20). See Study XI, Third Day.

On to Jerusalem. Who shall be saved? (vs. 22-30). A long eventful journey ending, when? See Chart. Entering the Kingdom (vs. 31-39). Cf. Matt. 7: 22ff. Who will be shut out? Who will enter?

Fourth Day. *Pleading with Jerusalem—The Man Born Blind.* (John 9.)

1. The miracle, its purpose (vs. 1-12). Not to solve theological subtleties, but for two other reasons (vs. 4, 5). V. 5 associates this miracle with John 8: 12, Study XVI, Fourth Day. Also the Feast of Dedication was known as the Feast of Lights. It commemorated the rededication of the Temple, 164 B. C., after its profanation by Antiochus Epiphanes. See Chart. What is the miracle meant to teach?

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2. The growth of faith (vs. 13-41). An act of obedience (v. 7). Jesus is a man (v. 10); then He becomes a prophet (v. 17). More than a prophet; a man from God (v. 32). What three things led to this larger vision? (vs. 25, 28, 31). Finally He is the Son of God. How did He reach this fuller faith? (vs. 35-38).

3. The growth of unbelief (vs. 13-41). First cause of unbelief (vs. 9, 18). Second (v. 16). Third cause, (vs. 28, 29). Fourth cause (v. 34). The final result (vs. 40, 41). What is it?

4. The results. Perfect spiritual vision; complete spiritual blindness.

Fifth Day. *The Good Shepherd.* (*John 10: 1-21.*)

1. The true and false shepherd (vs. 1-6). Jesus contrasts Himself with the blind leaders of the blind in 9: 40, 41. How is their falsity revealed? (vs. 1, 5). How are the true known? (vs. 2-4).

2. The door of the sheep. What three things follow if any one enters this door? (v. 9). The true and false contrasted (v. 10).

3. The good shepherd. The final mark of a good shepherd (v. 11). The false (v. 12). Of *the Good Shepherd* (vs. 14-18). Just what is it? (vs. 16, 18).

This is no mere commonplace figure, but a picture of the very heart and soul of Christ's ministry—personal love for each member of His flock even to complete self-sacrifice.

Sixth Day. *The Son of God.* (*John 10: 22-42.*)

1. In reply to their question (v. 24). Jesus contrasts the true and the false sheep. What are the characteristics and advantages of true sheep? (vs. 27-29). This is true

because the Father's purpose and feeling towards the sheep are the same as His own (v. 30) ; (vs. 14-18).

2. What inference did the Jews make from this statement? (vs. 31-33). How does Jesus reply? (vs. 34-38). By what two arguments does He seek to substantiate this sweeping claim? (vs. 34-36 ; 37, 38).

3. What was the result? Where did He now go?

Seventh Day. *The Lament Over Jerusalem.* (Luke 13 : 31-35.)

1. The reply to Herod. It was true, but what gain to go nearer to Jerusalem? Why was Herod a fox? What did Jesus reply? (vs. 32, 33).

2. The lament. In the light of the last two studies, dwell upon the deep tragedy of these words and seek to realize the cause of Jerusalem's refusal of their King. Has it ever occurred to you that He has oftentimes made the same appeal to your life, and you did not know Him?

Thou shalt know Him when He comes
Not by any din of drums,
Nor the vantage of His airs ;
Neither by His crown,
Nor His gown,
Nor by anything He wears.
He shall only well-known be
By the holy harmony
That His coming makes in thee ! ”

STUDY XVIII

THE KING AGAIN RETIRES TO PEREA:
FURTHER ILLUSTRATION BY PARABLES
(Luke 14 : 1-17 : 10).

First Day. *The Principle of the Parables.*

This group of parables has a very close connection in thought. The nature of the Kingdom was still obscure; the question of membership was paramount. A mixed multitude was thronging Jesus. Follow directions and you will obtain best results. Read through the paraphrase.

You Pharisees are too self-seeking and exclusive (14 : 1-14); such principles have no place at the great feast to which you were first invited, but sent frivolous excuses, and now God has filled the banquet hall and you cannot enter (14 : 14-24). But you who do enter must first count the cost, self-denial and sacrifice (14 : 25-35).

You rulers murmur at this great inclusiveness of the Kingdom, for you have no idea of how God will rejoice over just one of these poor souls (15 : 1). Think how a poor woman searches for a coin or a shepherd for one lost sheep, or how a father yearns over his lost son and how great the joy—so shall it be in heaven (15 : 3-24). And you elder brethren should encourage them and rejoice with God, and not hinder and frown upon My work (15 : 25-32).

But not all of you publicans and sinners who are going to enter the Kingdom are poor, some of you are rich and selfish, and unless you make the right use of your money, by using it for philanthropic and unselfish purposes, you

cannot be counted faithful (16 : 1-13). You Pharisees scoff at this because you think the mere possession of riches justifies you before men. The Kingdom of God is built solidly upon God's laws, and they must be obeyed (16 : 14-17). The underlying principle of selfish wealth is this. You get your sumptuous feasting here, the poor man over there, which will be fellowship with Abraham, while you will suffer the scorching fire of your own self-smitten conscience from which you can never escape, and which forever excludes from peaceful rest with God. But you men are so blind you cannot see this in Moses and the prophets, how can you hope to see it when I am risen from the dead. You do not see that justice, mercy and love should prevail in this world (16 : 19-31).

You disciples take warning, better dead than blind leaders of the blind. Take heed, rebuke sin but be merciful and forgiving (17 : 1-4). This will require all the faith you can possess ; but even a grain of the right kind of faith has mighty power (17 : 5, 6). But you must also toil incessantly as you see Me toiling, and even then your humility should admit of no self-righteousness, as with the Pharisees, but only a sense of duty well done (17 : 7-10).

Now read rapidly Chapters 14 and 15.

Second Day. *Review First Day.* (*Read Luke 16 : 1-17 : 10.*)

A parable illustrates only a single thought and not many details.

Third Day. *Study Each Parable in Detail.* (*Luke 14.*)

Fourth Day. *The Three Parables of Grace.* (*Luke 15.*)

Picture vividly these scenes, especially the characters in the parable of the prodigal son.

Study XVIII The King and His Kingdom

That picture of the returning prodigal, as a model of teaching skill, will never have a peer. It is the Master Teacher's masterpiece. As a warrant for those feasts with harlots it is impregnable. As an answer to those Pharisees it is irresistible. . . . What was the secret of His skill? It was His zeal to save. He carried infinite store of sacrificial love. He burned with zeal for righteousness. He loathed every shade of sin. Hence all His popularity among those shadowed lives. Hence all His skill in framing parables.—*C. S. Beardslee, Teacher-Training with the Master Teacher.*

Fifth Day. *The Two Parables on Wealth. (Luke 16.)*

Sixth Day. *The Responsibility of Right Leadership and Need of Faith and Toil. (Luke 17 : 1-10.)*

Seventh Day. *Reread First Day.*

Dwell upon the world-wide scope of the Kingdom. Let the Master's passion seize you as you go out to labour for its fuller coming.

He who would have a real passion for the Kingdom must first have a real passion for the King.

DIVISION III.—The King Precipitates the Crisis at Jerusalem.

STUDY XIX

THE KING REVEALS THE DEEPER MEANING OF
THE KINGDOM—THE RAISING OF LAZARUS
(Luke 17:11-18 : 30 ; John 11 : 1-54).

First Day. *The Coming of the Kingdom.* (Luke 17 : 20-37.)

1. The ten lepers (17 : 11-19). Determine the key thought. What does Jesus mean in v. 19?

2. What does Jesus mean in v. 20? Before answering, read rapidly Study IX, First and Second Days. "Within you," also means, in the midst of you. How did the Jew expect the Kingdom to come? Who composed the Kingdom? The time and sign of its fuller coming? (vs. 22-30). The real Messianic judgment will be both individual and national. How prepare for such coming? (vs. 31-37).

Second Day. *Two Parables.* (Luke 18 : 1-14.)

1. Prayer the best preparation for the coming of the Kingdom. To whom spoken? God is not compared to the unrighteous judge in character. What does Jesus emphasize?

2. Repentance the best preparation. To whom spoken?

Third Day. *Divorce and the Family.* (Matt. 19 : 3-15 ; Mark 10 : 2-16 ; Luke 18 : 15-17.)

Study XIX The King and His Kingdom

1. Divorce (Matt. 19: 3-12). Determine the sweeping principle of Jesus. Its foundation (vs. 4, 5). Its conclusions (v. 6).

2. Little children (Luke 18: 15-17). In this act, Christ sanctified the family as well as child life. What great principle did He state concerning both the nature of the Kingdom and entrance into it? What bearing has divorce on this principle? What place has the home in the structure of the Kingdom?

Fourth Day. *The Rich Young Ruler.* (Matt. 19: 16-30; Mark 10: 17-31; Luke 18: 18-30.)

1. The particular case (Matt. 19: 16-22). Was the man in earnest? (v. 16. Cf. Mark 10: 17-21). V. 17 is difficult. "Jesus turns his thought to God, the absolutely good One, in order that he might see Jesus, not simply as a teacher of morality, but as the revelation of the goodness of God."—*Burton and Mathews.*

"One thing thou lackest." What was it? The great refusal. What was it?

2. The general case (Matt. 19: 23-30). Why hard? (v. 23). Cf. Mark 10: 24; Matt. 6: 19-34; also Study IX, Fifth Day. "A needle's eye" was a very narrow gate. A camel must unload everything in order to get through. Ponder the answer to Peter's question (vs. 27-30).

3. The Parable of the Kingdom (Matt. 20: 1-16). Illustrates Matt. 19: 30. God is the best judge of a man's motives and deserts. This whole incident is but another window letting in light on the question of entrance into the Kingdom of Heaven, and like all others, revolves around the principle laid down in Matt. 7: 13-29. Cf. Study IX, Seventh Day.

The Self-Revelation of the King Study XIX

Fifth Day. *The Raising of Lazarus.* (*John 11 : 1-46.*)

1. The message (vs. 1-16). What do you know of these people? Their relation to Jesus? Why did Jesus tarry? (v. 5). One thing we know, when Jesus saw His duty clearly He obeyed. What would it mean to go up to Jerusalem at this time? (vs. 8-11). What do you think of Thomas? (v. 16).

2. The sublime self-revelation to Martha (vs. 17-37). How much faith did the sisters have? (vs. 21-24). Jesus deepens this faith by a still fuller revelation of Himself (vs. 25, 26). Believest thou this? The answer. Note the deep sympathy of Jesus.

“Jesus lifted His face, His clasped hands parted and outstretched above the weeping woman’s head, then He uttered for the first time the great words that have thrilled the mourners of the world for two thousand years.”—*Elizabeth Stuart Phelps.*

Sixth Day. *The Miracle and Its Effect.* (*John 11 : 38-54.*)

1. This event but illuminates the marvellous claim of Jesus. Evidences of death? The purpose of the prayer? The command? The response?

2. The effect on the people? (v. 45). Others? (v. 46).

3. The death council (vs. 47-53). This event certainly implies the fact of the miracle. What is the argument? The conclusion?

4. The crisis precipitated (v. 54). Jesus now awaits His time to be delivered up.

Seventh Day. *Some Reflections.*

Tennyson and Browning have both dwelt upon this scene: “In Memoriam.” See XXXI. “An Epistle—

Study XIX The King and His Kingdom

the strange experience of an Arab Physician." To what kind of a person was the revelation made? What inference are we to make from this fact?

"This man so cured regards the curer, then,
As—God forgive me! who but God Himself,
Creator and sustainer of the world,
That came and dwelt in flesh on it awhile!

* * * * *

"The very God! think, Abib; dost thou think?
So, the All-Great, were the All-Loving too —
So, through the thunder comes a human voice
Saying, 'O heart I made, a heart beats here!
Face, my hands fashioned, see it in myself!
Thou hast no power nor mayst conceive of mine,
But love I gave thee, with myself to love,
And thou must love me who have died for thee!'
The madman saith He said so: it is strange."

Read Col. 3: 1-4: 6. Are you realizing this resurrection life? Interpret this great truth in terms of the Kingdom. Cf. First Day's Study and the rich young ruler.

STUDY XX

THE KING GOES TO JERUSALEM TO CLAIM HIS KINGDOM

First Day. *The Close of the Active Ministry—Jesus Awaits the Final Summons.*

His death is being compassed by the united authorities. His public ministry has practically closed. It will be well to briefly notice the converging currents of Christ's life and teaching. Read Study XIV, Seventh Day, and follow up by means of Chart the facts stated in Sec. 3. Write a brief statement of the plan and method of Jesus. Trace in ink the journeys of Jesus from the final departure from Galilee until the final arrival in Jerusalem.

Second Day. *The Final Summons. (Matt. 20 : 17-19 ; Mark 10 : 32-34 ; Luke 18 : 31-34.)*

1. The summons. From His retreat Jesus hears the final call of God. His hour has come—He must go up to Jerusalem. Again He seeks to reconcile the faith of His disciples to His Divine Kinship and His humiliation and death. To what degree was He successful? (Luke 18 : 34).

2. The meaning of Christ's Death.

Man's part :

- (1) The outcome of hatred and unbelief (Mark 6 : 6 ; John 8 : 59 ; 10 : 39 ; Luke 13 : 31).
- (2) The fate of prophets (Matt. 5 : 12 ; Luke 13 : 34).

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God's part :

- (3) The fulfillment of prophecy and Scripture (Luke 18 : 31 ; 24 : 25 ; Isa. 53).
- (4) The Father's will and loving purpose (John 10 : 15-18 ; 3 : 16).

Christ's part :

- (5) It would convince men of His true Messiahship (John 8 : 28).
- (6) It would draw the heart of the world (John 12 : 32).
- (7) A means of communicating His life (John 3 : 14, 15 ; 6 : 62, 63 ; 12 : 23, 24).
- (8) The crowning act in life of service (Mark 10 : 45).
- (9) It was an act of His own free choice (Luke 9 : 51 ; John 10 : 15-18).

Man, Christ and God :

- (10) A sacrifice (John 3 : 14-16 ; Isa. 53 : 5-10).
- (11) A ransom (Mark 10 : 45). Jesus deepens this thought immeasurably on the night of the last supper.

Third Day. *The Request of James and John.* (Matt. 20 : 20-28 ; Mark 10 : 35-45.)

1. What kind of a Kingdom did the disciples expect ?
What was the request ? How does Jesus reply ?

2. The principle involved—what was it ?

“ It was not an accident that Christianity is the religion of the Crucified. Its peculiar note is Victory through Suffering. The example which Jesus set in founding His faith by dying for it, was an example which His disciples were called upon to follow into all its logical consequences.”

—*Professor Sanday.*

Fourth Day. *Two Notable Incidents.*

1. Blind Bartimæus (Luke 18: 35-43). What does he call Jesus? Does Jesus deny it? What does it imply? What cured him?

2. Zacchæus (Luke 19: 1-10). Describe Zacchæus. What principle is involved in Jesus' method of dealing with him? What was the result? What light does this throw on the Kingdom?

Fifth Day. *The Coming of the Kingdom. (Luke 19: 11-28.)*

1. What called forth the parable? Who is meant by "they"?

2. To whom does Jesus refer in v. 12? V. 13? V. 14? To what event does He refer in v. 15?

3. What principle is involved in vs. 16-23? In vs. 25, 26? When will the Kingdom come?

Sixth and Seventh Days. *The Anointing by Mary. (John 11: 55-12: 8; Mark 14: 3-9; Matt. 26: 6-13.)*

1. The arrival. John's statement is doubtless correct (12: 1). What does John 12: 2 indicate?

2. The anointing. Create the scene. What was the cause of Mary's gratitude?

3. The result upon Judas (Mark 14: 4). How did Jesus reply? The result upon Mary and upon us? (Mark 14: 8, 9).

Her eyes are homes of silent prayer,
Nor other thought her mind admits
But, he was dead, and there he sits,
And He that brought him back is there.

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Then one deep love doth supersede
All others, when her ardent gaze
Roves from the living brother's face,
And rests upon the Life indeed.

All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Saviour's feet
With costly spikenard and with tears.

Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure,
Or is there blessedness like theirs?

—Tennyson's "*In Memoriam*," Sec. XXXII.

PART V

Passion Week and the Messianic Crisis at Jerusalem

STUDY XXI

THE TRIUMPHAL ENTRY OF THE KING: OPEN CONFLICT WITH THE RULERS

First Day. *The Triumphal Entry.* (Matt. 21 : 1-11 ; Mark 11 : 1-11 ; Luke 19 : 29-44 ; John 12 : 12-19.)

1. The event. Read rapidly and note following points: Why the foal of an ass? The words of the multitude. Why did they cry out? Christ's reply to the Pharisees. His attitude towards unbelieving Jerusalem. His prophetic utterance. Apply it to the modern city.

2. *Its real meaning.*

To the multitude (Matt. 21 : 10, 11).

To the rulers (John 12 : 19).

To the disciples (John 12 : 16).

To Christ (Matt. 21 : 5 ; John 12 : 15 ; Luke 19 : 41-44).

Its effect.

Deeply excited.

Amazed, stupefied, bitter.

Mystified but hopeful.

Sorrowful, humble ;

majestic and confident.

The shouting multitude were mostly pilgrims. Jerusalem as a whole was hostile. How would this account

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for the sudden change of feeling later? Where does Jesus now go? (Mark 11: 11).

Create the scene, make it live before you. Make it live in you. Those quiet days slipping peacefully by, indifferent, perhaps hostile, to the Christ who draws near to claim eternal Kingship over your soul.

Second Day. *Monday and Tuesday Morning.* (Matt. 21: 12-22; Mark 11: 12-25; Luke 19: 45-48.)

1. The fig tree. Two facts:

(1) The fig appeared before the leaves, a profession of abundant fruit. What did Jesus find? Read Matt. 7: 15-23; Luke 19: 41-44. Now interpret.

(2) Jerusalem was a mountain of unbelief and opposition. What had the disciples counted on to remove it? What does Jesus teach? (Mark 11: 20-25).

2. The cleansing of the temple (Matt. 21: 12-17). By many identified with the first (John 2: 13-22). The thought is the same. Study VI, First Day.

Third Day. *Christ's Authority Challenged; His Reply.* (Matt. 21: 23-22: 14; Mark 11: 27-12: 12; Luke 20: 1-19.)

1. The challenge. Read Matt. 21: 23-27. The Sanhedrin, the ruling body. Jesus thought them insincere. The reply is a charge of moral blindness.

2. The real reply (Matt. 21: 28-22: 14).

(1) The dutiful son (vs. 28-32). Who are the two sons? What bearing has the teaching? (v. 31).

(2) The vineyard. The vineyard is the Kingdom

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of God. Who is the householder? What is the hedge, etc.? Who are the servants? The husbandman? The son? Did the husbandman know better? (v. 41). What application does Jesus make? What will now happen? (v. 43).

- (3) The marriage feast (22 : 1-10 ; Luke 14 : 15). What three modern tendencies are couched in v. 5? To what does v. 7 refer in Jewish history? Two invitations were sent out—to refuse the second was equivalent to a declaration of war.
- (4) The wedding garment (vs. 11-14). Disrespect or neglect is sin. Dwell upon the tragic truth of v. 14.

Fourth Day. *Tuesday—Questions and Woes.* (Matt. 22 : 15-23 : 39 ; Mark 12 : 40 ; Luke 20 : 20-47.)

Note the relation of each question to the party who asked it.

1. The Herodians and the tribute money (Matt. 22 : 15-22). The motive (v. 15) ; the unwilling compliment (v. 16) ; the question (v. 17) ; the rebuke (v. 18) ; the reply (v. 21) ; the principle involved? Apply it to the present day conception of the Kingdom.

2. The Sadducees and the resurrection (vs. 23-33) ; the motive (v. 23) ; the tradition (vs. 24-28) ; the question (v. 28) ; the reply (vs. 29, 30) ; the larger teaching (vs. 31, 32).

3. The Pharisees and the law (vs. 34-40) ; the motive (vs. 34, 35) ; the question (v. 36) ; the reply (vs. 37-40). Read also Mark 12 : 32-34. What bearing has the reply of Jesus? (v. 34).

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4. The unanswerable question (vs. 41-46). Jesus now assumes the offensive. The question and reply (v. 42); the argument (vs. 43-45). The Jew accepted Psalm 110 as Davidic—not the son of David but more—a spiritual King and Lord over a regenerate humanity. The Jews should have known this, hence the woes.

5. The woes (Chap. 23). Cf. with the Sermon on the Mount (vs. 3-12 with Matt. 5: 17-20; etc.). Now analyze each woe and determine its bearing on our present day conception of the Kingdom. Realize the righteous fire and tender wooing of Jesus.

Fifth Day. *Revelations and Prophecies.* (John 12: 20-50; Matt. 24.)

1. The widow's mite (Mark 12: 41-44). What a rift in the cloud! Just what did she give?

2. The vision of Jesus (John 12: 20-36).

(1) Its meaning to Jesus. What was cause of it? (vs. 20-23). How shall it be realized? (vs. 24-27). The Divine attestation (v. 28). For whose sake? (v. 30). How will His passion realize it? (vs. 31, 32).

(2) Its meaning for the multitude. (a) What they thought (vs. 29, 34). (b) What Christ thought (vs. 35, 36). What is meant by darkness?

3. The causes for rejection (vs. 38, 40). How do you reconcile this with v. 42?

4. The final appeal of Jesus to the Jews (vs. 44-50). These words likely belong to v. 36; thus vs. 37-50 sum up the teaching of Chapters 5-12 and their effect. Cf. vs. 44, 45 with 5: 30-37; also v. 46 with 8: 12, also v. 47 with 3: 17.

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Sixth Day. *Tuesday—Twilight—More Prophecies.*

1. Prophecies (Matt. 24; Mark 13; Luke 21). A hard day is over. Jesus is leaving. The shadows fall aslant the temple. It looms large and imposing, suggestive of the eternal. Not so it will soon fade in the dark night; not so will it pass into the darker night of history (Mark 13: 1, 2).

This gives occasion for that strange utterance of Jesus. The disciples ask three distinct questions (Matt. 24: 3). It does not follow that Jesus answers all of them, very likely only the first two. See *Could in the Inter. Crit. Commentary on Mark*, p. 240ff. Make your own analysis. Mark 13: 4-13, tells what will happen before the fall of Jerusalem, A. D. 70. What is it? Mark 13: 14-23 tells of the downfall of the temple and city. V. 14 refers to the Roman power. See Dan. 11: 31; 12: 11; also *Josephus, Wars, Books VI, VII*. It is hard to believe its terribleness. Vs. 21-23 refer to an immediate personal return. What does Jesus say about it? Vs. 24-27 tell of a spiritual return at hand and the establishment of the universal Kingdom of God over fallen Jerusalem. V. 28 gives the signs of its coming. Therefore watch. Matt. 24: 43-51 illustrates the need of watchfulness. There is no attempt at fixing exact time. The end of the world is not considered, only a continued coming of the Kingdom.

Seventh Day. *Tuesday Night—Parables of Judgment.* (Matt. 25.)

1. The ten virgins (vs. 1-13). The doom above pronounced is judgment on Israel for her failure to know the day of her visitation (Luke 19: 42). Some will watch and be ready—some will not. "Watch therefore."

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2. The talents (vs. 14-30). While watching, use your gifts and opportunities. The condemnation is not that ye have only one talent but—what?

3. The picture of final judgment (vs. 31-46). This vivid picture is meant to portray the principle of judgment rather than its form or time. What is it? By our conduct and character we daily determine the eternal issues of life and death. So it was with Judas.

4. The friends of darkness (Mark 14: 1, 2, 10, 11). Why did Judas betray Christ? (Luke 22: 3). Any other possible reason?

“It is a terrible night-study, that of Judas. We seem to tread our way over loose stones to hot molten lava, as we climb to the edge of the crater, and shudderingly look down its depths. And yet there, near there, have stood not only St. Peter in the night of his denial, but mostly all of us. There have we stood, in those hours of sore temptation, when the blast of doubt had almost quenched the flickering light, or the storm of passion or of self-will broken the bruised reed. But He prayed for us—and through the night came over desolate moor and stony height the Light of His Presence, and above the wild storm rose the Voice of Him, who has come to seek and to save that which was lost. Yet near to us, close to us, was the dark abyss; and we can nevermore forget our last, almost sliding foothold as we quitted its edge.”—*Edersheim, Life of Jesus, Vol. 2, p. 471.*

STUDY XXII

THE REAL PRESENCE OF THE KING—THE HIGHEST SELF-REVELATION OF JESUS

First Day. *The Last Supper.* (Matt. 26:17-35; Mark 14:12-26; Luke 22:7-38; John 13:1-18:1.)

We have now come to that sacred hour when alone with His disciples, Jesus makes the fullest revelation of Himself. We will endeavour first to get the order of events and second the teaching. Create the scene—the atmosphere—the intense expectancy—the sorrow of true fellowship and deeper knowledge.

1. The order of events. The records present many points of difference difficult to harmonize. After a careful study of the text and reading of many authorities, the following order seems on the whole best. See *Edersheim; Andrews, Life of our Lord*, p. 453 ff.; *Sanday, Outlines of Christ*, p. 145 ff.; also *Art. "Jesus Christ," in Hastings' Dict. Bib.*; *Rhees, Life of Christ*, p. 181 ff.; *Art. on "Dates" in the Dictionary of Christ and the Gospels; Life of Christ, Burton and Mathews*, p. 246 ff.; *Farrar, Stalker*, and others. One thing is certain, all four evangelists are telling the same thing.

2. Remember that the methods of reckoning were various and inaccurate. The Jewish day was from sunset to sunset, 6 P. M. to 6 P. M. Any fraction of a day was always reckoned as a day. Jesus undoubtedly and purposely ate the Passover a day previous and hence was crucified near the hour of the real killing of the Passover lamb (John 13:1; 18:28). Read over the outline and look up first set of references.

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- Wed.* Spent in retirement and prayer. No record.
- Thurs.* Preparation for Passover (Matt. 26: 17-19; Mark
A. M. 14: 12-16; Luke 22: 7-13). The place was possibly the home of John Mark's mother, the same meeting-place as after the resurrection and on day of Pentecost.
- P. M.* Spent by Jesus in prayer.
 Order of Last Supper and Events.
- 6 P. M. Beginning of Jewish day or 14th of Nisan.* Beginning of the supper (Matt. 26: 20; Mark 14: 17; Luke 22: 14-16). Slight contention as they take their seats; words of Christ (Luke 22: 15, 18).
- (1) First cup of wine; prayer, blessing and washing of hands. Contention increases and Christ washes disciples' feet (Luke 22: 24-30; John 13: 1-17).
 - (2) (a) Bitter herbs dipped in salt and vinegar passed about. Second cup filled.
 - (b) Questions of son and answers of father (Ex. 12: 26).
 - (c) Meaning of Passover explained. Psalms 113 and 114 sung. Benediction and second cup drunken. Christ exposes betrayal by Judas (Matt. 26: 21-25; Mark 14: 18-21; Luke 22: 21-23; John 13: 18-26).
 - (3) (a) Hands again washed. The paschal meal now served,—the paschal lamb, unleavened cakes and bitter herbs together with haroseth (a paste of dates, raisins, vinegar and salt water).
 - (b) The "Sop," a bit of cake and herb dipped in haroseth. "Sop" given to Judas who now goes out (John 13: 2-30).
 - (c) The paschal lamb now eaten. This ends the original Passover supper.
 - (d) A piece of unleavened bread now broken and eaten.
- 9 P. M.* Christ here institutes the Lord's Supper, using (d)

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and (4) (a) (Matt. 26: 26-29; Mark 14: 22-25; Luke 22: 19-20; 1 Cor. 11: 23-26).

- (4) (a) Third cup of wine with thanks, the "cup of blessing."

9-12 P. M. Farewell discourses of Jesus (Matt. 26: 31-35; Mark 14: 27-31; Luke 22: 31-38; John 13: 1-16: 33).

Intercessory prayer (John 17).

- (b) Fourth cup, blessing and hymns (Psalms 115-118).

Midnight. Departure for Gethsemane (Matt. 26: 30; Mark 14: 26; Luke 22: 39; John 18: 1).

Second Day. *The Last Supper.*

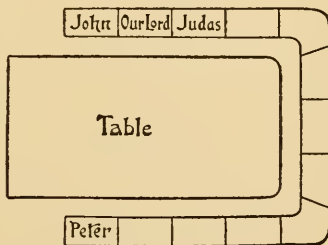
1. The great desire (Luke 22: 15-18). How fitting an introduction. What two events are clearly foreshadowed?

2. Washing the feet (John 13: 1-17). Christ instead of washing His hands washed their feet. What is the great teaching? (vs. 12-17; Luke 22: 24-30).

3. "Is it I?" See order of supper. Jesus became troubled. Then came that dreadful searching of hearts. Read Psalm 130: 3.

4. The "sop" (John 13: 26-30). When the paschal meal was all before them, but before they ate it. It is an ever deepening mystery why Judas did not repent. Who can look upon His face and not do it?

The accompanying diagram is taken from the *Dictionary of Christ and the Gospels, Vol. II, p. 789*, and is very probable.



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“Such an arrangement would account for (*a*) our Lord telling St. John by what sign to know the traitor without the rest hearing (John 13: 26); (*b*) the giving of the “sop” first to Judas (John 13: 26; Mark 14: 20; Matt. 26: 23); (*c*) the inquiry of Judas whether he was the traitor, and our Lord’s reply without the rest hearing the latter (Matt. 26: 25; John 13: 27-30); (*d*) the beckoning of St. Peter to St. John, and St. Peter’s request that St. John should ask our Lord who was the traitor (John 13: 23, 24); (*e*) the possibility that in the ‘contention’ among the Apostles (Luke 22: 24), if this took place in connection with the Supper and before it, Judas claimed and obtained the chief place; (*f*) the possibility that after our Lord’s rebuke of the ‘contention’ (Luke 22: 25-30), St. Peter eagerly seized on the lowest place.”

Third Day. *The Lord’s Supper.* (See order.)

1. Its institution. The paschal meal over and its significance fully before them, Jesus took a piece of unleavened cake and with this and the third cup of wine He instituted that never to be forgotten feast that has come down through the centuries like a blessed memory, a sacred tryst, a holy communion.

2. Its meaning. Jesus undoubtedly meant to carry over into His new institution the fundamental ideas of the old (Ex. 12: 1-28).

- (1) The Passover stood for a great deliverance. Read John 8: 31-36; Mark 10: 45. Why did Jesus so desire to eat the Passover lamb before He died? What does He mean by broken body?
- (2) The Passover also stood for a great covenant between God and His people, involving fel-

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lowship. This could be only as men were holy, hence the idea of atonement. Its heart as well as its seal was a sacrifice (Ex. 24 : 4-8). See *H. Clay Trumble—The Threshold Covenant*, also *Blood Covenant*. How does Jesus fit these two ideas into His new institution? See also Jer. 31 : 31-34 ; Heb. 8 : 6-13. What bearing has this death upon our relation to God?

- (3) This covenant fellowship was symbolic of a richer imparting of life. Read Study XIII, Fifth Day, also the "Farewell Discourses." How does Jesus imply this idea?
- (4) It was an occasion for joyful fellowship.
- (5) It was to be celebrated as a memorial, never to be forgotten (1 Cor. 11 : 26). What evidence of this idea in the Lord's Supper?

3. Read again Study XX, Second Day. What does the death of Christ mean?

Fourth Day. *The Farewell Talks.* (John 14.)

1. The need of faith (John 13 : 31-38 ; Luke 22 : 31-38 ; Mark 14 : 27). Why did they need faith? How would faith strengthen them? What did Jesus do for Peter? What was the real cause of troubled hearts? (John 13 : 36). Make your own outline then compare.

2. The basis of faith and comfort (John 14 : 1-14).

- (1) The abiding reality of God hence of Christ (v. 1).
- (2) The nature of God and Heaven hence My mission (v. 2).
- (3) My going would have no meaning if I did not come again.

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- (4) The way to realize this they knew (v. 4).
Thomas hesitates—the reply.
- (5) I am the way because I am the abiding truth and life of God (v. 6).
- (6) Hence the only way to the Father (v. 7).
- (7) Also the source of knowledge regarding Him and vision of Him.
Philip wants to make sure of this—we thank him for it—the reply.
- (8) Christ the vision of the Father. How is He ?
(vs. 8, 9, 10).
- (9) Proof—His works (v. 11). Your works later
(vs. 12-14).
- 3. The result of faith—A personal comforter (vs. 15, 16).
 - (1) The Comforter's presence, what does it mean ?
(vs. 17-31).
 - (a) The fullest revelation (v. 21). What does Judas ask ? The reply ? The Indwelling Christ (v. 23). This is the deepest utterance of the Christian religion. Just what does Jesus mean ? How does this explain the heavenly mansions ? (b) A teacher (v. 26). (c) Peace (v. 27). What kind ? (d) Power (vs. 12-14).
 - (2) Therefore your sorrow should be joy (vs. 27, 28).

Now read the entire chapter. The lights and shadows—the deeper faith—the fuller revelation, the blessed comforter, the indwelling Christ, the larger vision, pardon, peace, power, eternal joy. Chapters 15-17 unfold and illustrate this great truth.

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Fifth Day. *The Indwelling Christ.* (John 15.)

1. It is like the vine (vs. 1-8). How? (a) An abiding fellowship. (b) The source of fruit. (c) The glory of the Father.

2. The great truth again stated in terms of love (vs. 8-12). (a) An abiding love (v. 9). (b) The source of fruit, joy (v. 11); love for others (v. 12). Cf. 14: 15-24, 27-28.

3. It is like a great friendship (vs. 13-17). What are the five marks of a great friendship?

4. The antithesis of the indwelling Christ—the hatred of the world. (a) The fourfold reason for it (vs. 18-21; 16: 4). (b) The defence against it (v. 26).

Sixth Day. *The Mission of the Holy Spirit.* (John 16.)

1. His threefold mission to the world (vs. 7-11). What is it?

2. His threefold mission to the disciples (vs. 12-24). What is it?

3. The hour cometh (vs. 25-33). (a) The perfect fulfillment (vs. 26-30). (b) The dark valley between (vs. 31-32). (c) The reason for these words (v. 33). (d) The basis of hope (v. 33).

“Faith, hope, love, these three; but the greatest of these is love.”

Seventh Day. *Christ's Intercessory Prayer.* (John 17.)

Instinctively, as the sunset melts into twilight and heaven and earth meet and mingle in one pale iridescent glory, so Christ passed into the atmosphere of prayer and talked with His Father. It is the “most precious fragment of the past.” The “Angelus” of the ages. Christ pleads that the Father may be glorified.

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1. By His (Christ's) own consecration.
2. By the consecration of His disciples.
3. By that of all who should hereafter believe on Him.

The key verses are 4, 19, 22. The word "sanctify" means consecrate.

Compare v. 22 with John 14: 23; 15: 8-10. What kind of oneness is implied? What is the source of it? What will be the outcome of it?

"In that solemn consecration the King stood for His Kingdom. Any who refuse to be consecrated contravene and contradict that momentous decision."—*F. B. Meyer*.

"We cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men who struggled here have consecrated it far beyond our power to add or detract. It is for us, the living, rather to be dedicated to the unfinished work . . . and that we highly resolve that these dead shall not have died in vain."—*Abraham Lincoln, quoted by F. B. Meyer in Love to the Uttermost*.

STUDY XXIII

THE KING RECEIVES A CROSS FOR A CROWN:
FROM GETHSEMANE TO CALVARY (Matt.
26 : 36 ; Mark 14 : 32 ; Luke 22 : 39 ; John 18 : 1).

First Day. *In Gethsemane.*

1. Read Matthew's account (26 : 36-46). Supplement with Luke's. Why does he record the agony? On what other occasions did the three go with Jesus?

2. The agony. What is meant by the "cup"? What was the real cause of pain? Why did Jesus come to His disciples? Why did they need the injunction in v. 41? What was the final outcome for Christ? For the disciples? What great truth connects vs. 45, 46?

3. Personal meditation rather than analysis is the best treatment for this passage. Realize the nearness of Jesus, and at the same time His supremacy.

"He had staked and suffered everything, on the conviction that He was destined to lift a world of men out of the doom of life. If this was not the most tremendous delusion which ever visited a human brain, then was it the grandest affirmation."

Second Day. *The Betrayal and Arrest.* (Matt. 26 : 47 ; Mark 14 : 43 ; Luke 22 : 47 ; John 18 : 2, 3.)

Supplement Matthew's account with John's. Note the following points: (a) Judas' part. (b) Peter's part. (c) The soldier's part. (d) Christ's part. His attitude

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towards the above three, in behalf of His disciples, of Himself. If He could have prevented it why did He permit it?

Third Day. *The Trial Before the Jewish Authorities.*
(*Matt. 26 : 57 ; Mark 14 : 53 ; Luke 22 : 54 ; John 18 : 12.*)

1. Before Annas (John 18 : 12-14 ; 19-24). John alone mentions this, but on the other hand omits the trial before Caiaphas. As he wrote later, he was likely supplementing the others. A preliminary interview. What was the reply of Jesus?

2. Peter's first denial (John 18 : 15-18). Be able to tell the event.

3. Before Caiaphas and a partial gathering of the Sanhedrin. Two witnesses must wholly agree in order to establish a charge. This was hard to get (Matt. 26 : 60 ; Mark 14 : 56). What did these two witness? What does the High Priest now do? Read Mark's account here (14 : 59-64). What did Jesus mean by His reply? The verdict and result?

4. Peter's complete denial (Mark 14 : 66-72). What was it? What happened? Doubtless Peter caught sight of Jesus as He was led across the court.

5. Before the Sanhedrin (Matt. 27 : 1 ; Luke 22 : 66). A formal sentence.

6. Some marks of illegality.

(1) Criminals could not be tried at night.

(2) One whole night must intervene between trial and judgment of death.

(3) Criminals could not be tried on the day before the Sabbath or a feast.

7. The end of Judas (Matt. 27 : 3-10). Poor Judas

—what an awful tragedy. Read again Study XXI, Seventh Day, Sec. 4.

Fourth Day. *The Trial Before Pilate.* (Matt. 27 : 11 ; Mark 15 : 1 ; Luke 23 : 1 ; John 18 : 28.)

1. General accusation (John 18 : 28-31). Why did they take Jesus to Pilate?

2. Special accusation (Luke 23 : 2). How much truth in this?

3. The silence of Jesus (Matt. 27 : 11-14). What prophecy is here fulfilled? Its effect on Pilate?

4. The silence broken (John 18 : 33-38). Where? In answer to what question? What bearing has the reply of Jesus on the nature of the Kingdom? The nature of the King? The nature of truth? (v. 38). Was Pilate in earnest?

5. The result of the first examination (John 18 : 38). Was it according to the evidence?

6. Charges reiterated (Luke 23 : 5).

7. Before Herod (Luke 23 : 5ff.). Why? Not an official trial. The outcome for Jesus? For Pilate and Herod?

8. First effort at release (Luke 23 : 13-16). If innocent of charges—then what?

9. The final outcome (Matt. 27 : 15 ; Luke 23 : 18 ; John 19 : 1-16). How did Pilate seek to evade the issue? What real motive prompted him to surrender Jesus?

Fifth Day. *The Crucifixion.* (Matt. 27 : 32-56 ; Mark 15 : 21-41 ; Luke 23 : 26-49 ; John 19 : 16-37.)

1. Read Mark's account through and write down the order of events, then supplement with the other three; thus you will have a complete order of events.

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2. Where did it occur? What is the real significance of the inscription? Of the cry of Jesus? (Mark 15 : 34). Arrange the sayings of Jesus on the cross by themselves and study their content. Who stood by Jesus at the cross? How did He show His deep concern for others? What happened at the hour of death? What was the real passion of Jesus?

Sixth Day. *The Burial and Guard.*

1. The burial (Matt. 27 : 57; Mark 15 : 42; Luke 23 : 50; John 19 : 38). Who assisted in the sacred rite? Was John there? What had won these men to such open allegiance? What do you think of the faithfulness of the women? Where did they lay Him?

2. The guard at the sepulchre (Matt. 27 : 62-66). Why was it placed?

Seventh Day. *Review.*

Go carefully over the week's work, letting your mind dwell upon the real meaning of this great event. Let it have a personal application. Was it for me? In what way does this tragic passion affect my life? The life of the world? Now study Chart and review passion week.

PART VI

The Resurrection and the Coronation of the King

STUDY XXIV

THE RESURRECTION: THE EVIDENCE CONSIDERED

First Day. *Resurrection Morning.* (Matt. 28 : 1-10 ; Mark 16 : 1-11 ; Luke 23 : 56-24 : 12 ; John 20 : 1-18.)

1. On the way to the tomb. Picture the scene—the feeling of the women.
2. The discovery. The message of the angel.
3. Telling Peter and John. What do they find? Are they easily persuaded?
4. The appearance to Mary (John 20 : 11-18). Why could she not touch her Lord? What must she do?
5. The report of the watch (Matt. 28 : 11-15). This is indisputable evidence of an empty tomb.

Second Day. *The Walk to Emmaus.* (Luke 24 : 13-35.)

1. Late in the afternoon. What did they think of Christ's death? What did they hope? What effect had the testimony of the women?

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2. How does Jesus try to convince them? (vs. 25-27.)
3. What would have happened had they not invited Him to abide with them? What did happen? How was Christ made known to them?

Third Day. *The Appearance to the Disciples.*

1. On the night of the resurrection—Thomas absent (Luke 24 : 36-43 ; John 20 : 19-25). How did He seek to convince them? What did He do to them? Why would not Thomas believe?

2. One week later—Thomas present (John 20 : 26-29). How did Jesus convince Thomas? What does Jesus consider the real evidence of the resurrection? See also Luke 24 : 25-27.

3. Two great facts are now before us. First—the tomb was empty. Nobody disputes that. Second—Jesus does not depend upon material evidence alone for faith in His resurrection, but upon its inherent probability as foretold in Scripture and also upon His coming in power to establish His Kingdom, as foretold by Himself (Matt. 24 : 30).

Fourth Day. *The Evidence Considered.*

1. The empty tomb. Starting with this fact, which no critic disputes, what follows? Either the body was stolen or the Almighty took it.

2. The body stolen—what follows? The Jews would not steal it—hence the Apostles must be charged with a falsehood; must have preached and died for a falsehood, and the great Church of God lives and thrives on a falsehood. This is irrational.

3. The body raised. If God took Him then Jesus was morally bound to make such manifestation of the fact as

would remove His disciples from any false charge and also make them efficient witnesses of the great truth with which He had charged them. Did He do either or both? He did both, and each is necessary to the rational explanation of the other. The day of Pentecost—the early Church—the Church of to-day—demands adequate cause. This is found only in the Risen Christ. How could His disciples have ever reached, at one single bound, this great truth in any other way than by a bodily manifestation of their Lord followed by His coming in spiritual power.

4. This, then, is the real study before us. Are the Gospel evidences of the resurrection trustworthy and sufficient to convince the questioning mind of the disciples and make them efficient witnesses to go out at once and witness to this great fact with power; or will any other explanation answer the same requirements? The experience and testimony of St. Paul are perfectly admissible in answering this question either way. But if we admit any part of it we must admit all. Read Acts 9: 3-8; 22: 6-11; 26: 12-18; 1 Cor. 9: 1; 15: 1-56. See also articles on "Personality" and "Resurrection" in the *Dictionary of Christ and the Gospels*.

Fifth Day. Other Explanations of the Resurrection.

For the best summary of these see *Keim as quoted in Dictionary of Christ and the Gospels, Vol. II, p. 510*, also *Edersheim, Vol. II, p. 628*.

1. The first theory put forth was that Christ only fainted. This has been abandoned by all thinkers. It had this value. It admits that the disciples really did see their Lord alive again as an objective fact. This may be why it was abandoned.

Study XXIV The King and His Kingdom

2. Second theory advanced was the body was secretly removed by friend or foe. This has been abandoned. It had this value. It bore unwilling testimony to an empty grave. Perhaps this is why it was abandoned. "All these assumptions are repellent and disgraceful."—*Keim*.

3. Third theory advanced was the "Vision hypothesis."

(1) Upon reflection upon the need of Christ's resurrection as set forth in Scripture the disciples passed from the principle "He must live," to the assertion "He does live," and to the further assertion, "We have seen Him." "Thus they took a leap from a conclusion of the intellect to a fact in history." The laws of the human mind require a long term of years for such a theory, whereas the conviction with the disciples was immediate and final.

(2) Compelled to give this up it was claimed that by the desire of the heart, the force of quick imagination and nervous excitement, the disciples attained at once belief in a living and risen Christ. After weighing all the evidence *Keim* says, "All these considerations compel us to admit that the theory is only an hypothesis which, while it explains something, leaves the main fact unexplained, and subordinates what is historically attested to weak and untenable views."

4. *Keim's* theory: Having proved conclusively that none of the above are possible, *Keim* then advances his own theory which is that "the mysterious exit" of the

life of Jesus baffles explanation and that belief in His resurrection is the result of an objective vision given by God and the glorified Christ. "Nay, even the bodily appearance itself may be conceded to those who without it fear to lose all" (p. 603).

Edersheim says, "From this there is but a very small step to the teaching of the Church. At any rate, the greatest of negative critics has by his inability to explain the Resurrection in a natural manner, given the fullest confirmation to the fundamental article of our Christian faith."

All these theories rest upon a philosophic presupposition that nothing in the form of a miracle can possibly happen. Do they satisfy the requirements?

Sixth Day. *The Christian View of the Resurrection.*

Upon the third day after His death upon the cross and burial, very early in the morning, Jesus was raised, by the power of God, from the dead. He appeared to His disciples and others and by a bodily manifestation convinced them of His resurrection, then ascended to His Father from whence He came in spiritual power at Pentecost to take up His abode in His followers and through them realize His Kingdom upon earth, as it is in Heaven. All this happened within the short space of fifty days. From this conviction sprang the great historic Church, and through this there passed into the life of the world a mighty regenerating power. Does this view best meet all the requirements?

In weighing the evidence, several things should be considered.

- (1) The many differences in the testimony only accentuate their genuineness. Exact agree-

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ment would be proof of collusion. According to the Duke of Wellington, the battle of Waterloo began at ten o'clock, according to General Alva who rode beside him it began at half-past eleven. Napoleon and Drouet say twelve o'clock while Marshall Ney puts it at one o'clock. Does this question the fact that the battle took place? How about the resurrection of our Lord?

- (2) The bodily form. It seemed at times to be material and again immaterial. It certainly was not the old human body of Jesus. Paul's explanation of a psychic and spiritual body together with his statement that flesh and blood shall not inherit the Kingdom of God satisfies all requirements.
- (3) We must remember that while Paul speaks of having seen a vision of Jesus he very sharply discriminates *his* seeing of Jesus from that of the other disciples, theirs being more material in appearance. Read again 1 Cor. 15 : 1-56.

Seventh Day. *Summary.*

Read the Scripture references in First and Second Days. Go over the argument for the resurrection until it is well in hand. Let your mind dwell thoughtfully upon the place of the risen Christ both in the individual experience and in history.

"The resurrection of Jesus is the best attested fact in history."—*Lyman Abbott*.

"If Strauss admits that the Church would never have arisen if the Apostles had not unshaken faith in the reality of Christ's Resurrection, we may add that this faith of the

Apostles would never have arisen unless the Resurrection had been a true historical fact."—*Godet*.

"If we have only hoped in Christ in this life, we are of all men most pitiable."—*Saint Paul*.

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honour at the revelation of Jesus Christ: whom not having seen ye love; on whom, though now ye see Him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.—*Saint Peter*.

STUDY XXV

THE FORTY DAYS—THE ETERNAL CORONATION AND THE COMING OF THE KINGDOM

First Day. *From Jerusalem to Galilee.* (Matt. 28 : 10 ; Mark 16 : 7.)

With the aid of the Chart and Scriptures make your own list of the appearances in and about Jerusalem. Weigh their value. The scene now shifts to Galilee far from the centre of excitement. Why does it so shift?

Second Day. *By the Sea of Galilee.* (John 21 : 1-24.)

Why did they go fishing? Who was the first to discern Christ? How does this event suggest the presence of the risen Christ with men and women while at difficult and discouraging work? Do you so know His presence? What is the full significance of His talk with Peter? Does this event bear the marks of a mere objective vision or a real presence?

Third Day. *On the Mount in Galilee.* (Matt. 28 : 16-20 ; 1 Cor. 15 : 1-8.)

What is the order of the appearances in Paul's account? Why especially to Peter and James? James was the brother of our Lord and when Paul wrote, the head of the Christian Church in Jerusalem, but who had never believed in Jesus as the Messiah until after His death and resurrection. Why to five hundred at once, most of whom were

living when Paul wrote? What is the value of such evidence? Were the eleven fully convinced at this time? The real evidence and value of the Cross and Resurrection is not alone their historical value nor even their inner realization, but their power to propagate themselves through missionary efforts (Matt. 28: 18-20). "Go ye therefore."

Fourth Day. *Before the Ascension.* (Luke 24: 36-49; Acts 1: 1-8.)

Jesus spends His last hours with His disciples trying to teach them three things.

1. His death and resurrection is an historical reality.
2. Its necessity and meaning are revealed throughout the Scripture. The best set of references on this point is found in the American revised Bible on Luke 24: 25-27, 44, 45.
3. They will understand it only when He has come in power to establish His Kingdom (Luke 24: 47-49; Acts 1: 3-8). What must they do in the interval? What will happen at His coming? After His coming? What is the scope of the missionary enterprise?

Fifth Day. *The Ascension.* (Luke 24: 50, 51; Acts 1: 9-11.)

Follow the little band out into the brow of Olivet over against Bethany. Stand with bowed head and receive the blessing. Then look up wonderingly and behold Him as a cloud receives Him from your sight. Looking steadfastly up, what did they see and hear? (Acts 1: 10, 11). Is this not equivalent to saying: "Your King has gone to His eternal coronation and will come again to receive His Kingdom?"

Study XXV The King and His Kingdom

Sixth Day. *After the Ascension.* (Luke 24 : 52, 53.)

Forty days had passed since the cruel death of their Messiah in whom they had placed all their hopes and for whom they had left all. Plenty of time to fully realize the awful catastrophe if such it be. History and experience tell us that, if these men had not had some overwhelming evidence of their risen Master they would have done just what men have always done. Arthur Clough has given this fact the best expression.

“Ye men of Galilee !
Why stand ye looking up to heaven ?
Ye ignorant and idle fishermen !
Hence to your huts, and boats, and inland native shore,
And catch not men, but fish ;
Whate'er things ye may wish,
Him neither here nor there ye e'er shall meet with more.
Ye poor deluded youths, go home ;
Mend the old nets ye left to roam ;
Tie the split oar, patch the torn sail ;
It was an idle tale —
He was not risen !”

This is what we would have expected. Is it what happened ? How account for it ?

Seventh Day. *Pentecost and the Coming of the King and His Kingdom.* (Acts 2.)

Glance over the reading matter in Fourth Day, also Study XXIV, Third Day. Now read Acts 2, and note the following : How does Peter explain their presence ? On what does he rest belief in the Resurrection ? What followed ? How else can you explain it ? “The history of the Church is the march of the glorified Lord Jesus across continents and centuries, towards the final domination of the whole world.”—*Godet*.

STUDY XXVI

REVIEW, SUMMARY AND CONCLUSION

First Day. *A Forecast.* (*Phil. 3 : 8-12.*)

Read the passage thoughtfully. What do I know of the King and His Kingdom? What of the future? Am I willing to count everything but loss and press on towards a fuller knowledge and a richer life? The richest is yet before you. During the weeks immediately before you and with Study I and the Chart as a guide, read each Gospel as a whole, read them as you would a book.

"It is when

We gloriously forget ourselves, and plunge
Soul-forward, headlong, into a book's profound,
Impassioned for its beauty, and salt of truth —
'Tis then we get the right good from a book."

—*Mrs. Browning.*

Second Day. *Studies I-XIII.*

With Study XIV as a guide, master the main points as indicated. During all your review keep the Chart constantly before you and strive to grasp the meaning of the life as a whole.

Third Day. *Studies XV-XVIII.*

1. Study XV. Why did Jesus retire into northern Galilee? Follow the journey on the map. What is the significance of Peter's confession? What deep mystery did Jesus now clearly reveal? Describe the Transfiguration. Its full meaning?

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2. Studies XVI-XVIII. Explain the meaning of Luke 9: 51. Why did Jesus go twice to Jerusalem? What was the general content of His teaching there? The main cause for His rejection? What did He do in the meantime? Explain Luke 10: 17-24 and 13: 22-35. What do the parables in Study XVIII teach regarding the Kingdom? Study Chart and note the effect of this period on the life as a whole.

Fourth Day. *Studies XIX-XX.*

1. Study XIX. What is the Kingdom, when will it come and how shall we prepare for its coming? What is the relation of the family and wealth to the Kingdom? What great self-revelation did Jesus make at the raising of Lazarus? Describe the whole incident and its effect on the rulers at Jerusalem.

2. Study XX. Describe the last journey to Jerusalem. What is the significance of Christ's death thus far revealed?

Fifth Day. *Studies XXI-XXIII.*

1. Study XXI. What great claim did Jesus make as He entered Jerusalem? Trace the general development of the controversy on Tuesday. What was its outcome?

2. Study XXII. Describe the events in the upper room and the institution of the Lord's Supper. What fuller meaning does Jesus now give to His death? Develop the thought of John 14-17. What bearing does all this have upon the nature and place of the King and His Kingdom?

3. Study XXIII. What great fact underlies the agony in Gethsemane? Describe the arrest, trial and crucifixion. State the charges, the illegalities, the motive of Pilate, the attitude of Jesus and the seven sayings upon the Cross.

Sixth Day. *Studies XXIV-XXV.*

1. Study XXIV. On what three grounds does Jesus rest belief in His resurrection?

- (1) His bodily appearance. Arrange the evidence and test its trustworthiness and efficiency. What other explanations? Their value?
- (2) Its necessity as foretold in Scripture. What is its value?
- (3) His coming again in power to establish His Kingdom. What constitutes this coming? How does it demand a cause sufficient to justify the gospel story of the resurrection? What is the value of St. Paul's testimony? Has He so revealed Himself to you? Do you know Him—the King and His Kingdom?

2. Study XXV. What is the value of St. Paul's testimony? What is the real evidence for and value of the Cross and Resurrection? What is the meaning of the Ascension? What logical relation has it to the life and ministry of Jesus? What might we have expected the disciples to do? What did they do? What was the result? How do you account for it all? What relation has Pentecost to the King and His Kingdom?

Seventh Day. *Summary and Conclusion.*

Make your own outline of the life of Christ, fitting into each period at least three important events. Then compare it with Chart and Table of Contents; correct and complete.

In order that you may have a consistent and constructive idea of the great purpose and method of Jesus, read rapidly but continuously the reading matter in the following: Study V, First Day; Study VI, First and Seventh

Study XXVI The King and His Kingdom

Days; Study VII, First, Fourth and Seventh Days; Study VIII, First and Fifth Days; Study IX; Study X, First Day; Study XII, First, Sixth and Seventh Days; Study XIII, Seventh Day; Study XIV, Seventh Day; Study XV, Fourth and Seventh Days. With this now clearly defined take the Chart and trace the events that lead up to a complete fulfillment. In conclusion reread the paragraph on "The Kingdom" in the "Foreword."

"Surely He cometh, and a thousand voices
 Call to the saints and to the deaf are dumb;
Surely He cometh, and the earth rejoices,
 Glad in His coming who hath sworn, I come.

"This hath He done and shall we not adore Him?
 This shall He do and can we still despair?
Come let us quickly fling ourselves before Him,
 Cast at His feet the burden of our care.

"Flash from our eyes the glow of our thanksgiving,
 Glad and regretful, confident and calm,
Then thro' all life and what is after living
 Thrill to the tireless music of a psalm.

"Yea thro' life, death, thro' sorrow and thro' sinning
 He shall suffice me, for He hath sufficed:
Christ is the end, for Christ was the beginning,
 Christ the beginning, for the end is Christ."

—*F. W. H. Myers.*

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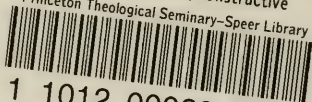
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